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## Translation of the New Testament. Fragment of Matthew.

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8 Now when he came down from the mountain great
2 crowds followed him. And, lo, a leper came and was
kneeling before him saying, "Sir, if you will, you can
3 make me clean." Then he stretched out his hand and
4 touched him, saying, "I will; be cleansed." So at once
his leprosy was cleansed. Then Jesus says to him, "See
you tell no one, but go, show yourself to the priest, and
offer the gift that Moses directed as public proof of
the cure" (Lev. 14:4).
5 Now when he entered Capernaum, there came to
6 him a centurion, beseeching him, and saying, "Sir my
servant boy lies at home, a paralytic, terribly tor-
7 mented." He says to him, "I will come and cure him."
8 But the centurion answered, "Sir, I am not fit that you
should come under my roof; but only say the word, and
9 my servant boy will be cured. For I am myself also
placed under authority, having soldiers under me. So
I say to this one, 'Go,' and he goes; and to another,
'Come,' and he comes; and to my slave, 'Do this,' and
10 he does it." Now, when Jesus heard this, he mar-
velled and said to those following him, "Truly I tell
you, I have found so great faith with no one in Israel.

11 And I tell you that many from the east and the west
will come and recline at table with Abraham and Isaac
12 and Jacob in the kingdom of heaven, while the sons of
the kingdom will be driven out into the outer darkness.
Out there will be the weeping and the gnashing of
13 teeth." Then Jesus said to the centurion, "Go on your
way; as you have believed, let it be done to you." And
the servant boy was cured at that very hour.
14 Now Jesus, on coming into the house of Peter, saw
15 his mother-in-law lying in bed and sick with fever. So
he touched her hand and the fever left her, and she
arose and began ministering to him.
16 Now when evening was come they brought to him
many demoniacs and he drove the spirits out with a
17 word and healed all those who were ill, that there might
be fulfilled what was spoken by Isaiah the prophet say-
ing "He himself took our weaknesses and bore our
diseases" (Is. 53:4).
18 Then Jesus, seeing a crowd around him gave orders
19 to go over to the other side. And a scribe came up and
20 said, "Teacher, I will follow you wherever you go." But
Jesus says to him, "The foxes have holes and the birds
of the air roosts, but the Son of man has not where to
21 lay his head." Then another of the disciples said to
him, "Lord, let me first go back and bury my father."
22 But Jesus says to him, "Keep on following me, and
leave the dead to bury their own dead."
23 Then when he had gone into a boat, his disciples
24 followed him. And, lo, there came a tremendous temp-
est on the sea so that the boat was being covered by the
25 waves, but he himself was sleeping. Then they came
and woke him up saying, "Lord, save us; we are perish-
26 ing." But he says to them, "Why are you afraid, you
men of small trust?" Then he arose and chided the
27 winds and the sea, and there came a great calm. But
the men marvelled saying, "What kind of man is this
that even the winds and the sea obey him?"

28 Now when he came to the other side, to the country
of the Gadarenes, there met him two demoniacs, coming
out of the tombs, very dangerous so that no one was
able to go along that road.
29 And, lo, they cried out saying, "What have we in
common, thou Son of God? Are you come here to
30 torment us before the time?" Now there was, at some
distance from them, a drove of many hogs feeding.
31 So the demons began to beg him saying, "If you are go-
ing to drive us out, send us away into the herd of
32 hogs." And he said to them, "Go." Then they came out
and went off into the hogs; and, lo, all the herd rushed
down from the cliff into the sea and died in the waters.
33 But the herdsmen fled and went off to the city and re-
ported everything, even the affair of the demoniacs.
34 Then, lo, all the city came out to meet Jesus; and, on
seeing him, they begged him to go from their region.

**9** So he entered a boat and crossed over and came to
2 his own city. Then, lo, they were bringing to him a
paralytic lying on a couch. And Jesus, on seeing their
faith, said to the paralytic, "Courage, my child; your
3 sins are forgiven." Then, lo, some of the scribes said
4 among themselves, "This fellow is blaspheming." But
Jesus, knowing their thoughts, said, "Why are you
5 thinking evil things in your hearts? Now, which is
easier, to say, 'Forgiven are your sins,' or to say, 'Get
6 up and walk'? But, that you may know that the Son
of man has authority on earth to forgive sins"—he then
says to the paralytic—"Get up, pick up your couch and
7 go on to your home." And he got up and went off
8 home. But the crowds, on seeing it, were awestruck
and glorified God who had given such power to men.
9 Now, as Jesus was passing along from there, he saw
a man, called Matthew, sitting at the tax-office, and
he says to him, "Follow me," and he rose up and fol-
10 lowed him. Then it happened that, as he was reclining
at table in the house, lo, many tax-gatherers and sin-
ners came and were reclining at table with Jesus and

his disciples. So, when the Pharisees saw it, they kept saying to his disciples, "Why does your teacher eat with the tax-gatherers and sinners?" But Jesus, when he heard it, said, "The strong have no need of a physician, but the sick. So go and learn what this means, 'I desire mercy and not sacrifice' (Hos. 6:6); for I came not to call righteous men, but sinners."

At that time the disciples of John come to him saying, "Why do we and the Pharisees fast, while your disciples do not fast?" And Jesus said to them, "Can the guests of the bridgroom mourn so long as the bridegroom is with them? But days will come when the bridegroom is taken from them, and then they will fast. Now no one sews a piece of unshrunk cloth on an old cloak; for the patch pulls away from the cloak and the rent becomes worse. And people do not put new wine into old wineskins; otherwise, the wineskins burst, and the wine is poured out, and the wineskins perish. But people put new wine into fresh wineskins and so both are preserved together.

While he was saying these things, lo, a ruler came and was kneeling before him saying, "My daughter just now died; but come and lay your hand upon her, and she will live." So Jesus arose and began following him together with his disciples. But, lo, a woman with a hemorrhage for twelve years came up from behind and touched the tassel of his cloak; for she was saying to herself, "If I merely touch his cloak, I shall be cured." Then Jesus turned and seeing her said, "Courage, my daughter; your faith has cured you." Then the woman was cured from that hour. Now Jesus, on coming into the house of the ruler and seeing the flute-players and the crowd making a tumult, said, "Get out of here, for the girl did not die, but is sleeping." But they began laughing at him. Then, when the crowd had been put out, he came and took hold of her hand and the little girl rose up. And the news of this went forth through all that country.

27 Now, as Jesus was passing along from there, two
blind men followed, crying out and saying, "Take pity
28 on us, Son of David." And when he had gone into the
house, the blind men came to him, and Jesus says to
29 them, "Do you believe that I can do this?" They say
to him, "Yes, Lord." Then he touched their eyes, say-
30 ing, "According to your faith be it done to you." So their
eyes were opened. Then Jesus with a stern look charged
31 them, "See to it, let no one know about it." But they
32 went out and spread his fame in all that land. Now, as
they were going out, people brought to him a dumb
33 demoniac; and when the demon was driven out, the
dumb man spoke. Then the crowds marvelled, saying,
34 "Never yet was such a thing seen in Israel." But the
Pharisees were saying, "By the prince of demons he
drives out the demons."

35 Now Jesus was going round through all the cities
and towns, teaching in their synagogues and preaching
the gospel of the kingdom and healing every sickness
36 and every weakness. And, when he saw the crowds,
he was moved with pity for them, because they were
bewildered and disheartened, like sheep having no
37 shepherd. Then he says to his disciples, "The harvest
38 is plentiful, but the workers are few. So pray the Lord
of the harvest that he thrust out workers into his
harvest."

**10** Then he called his twelve disciples to him and gave
them power over unclean spirits so as to cast them out
2 and to heal every sickness and every weakness. Now
the names of the twelve apostles are these: first is
Simon (who is called Peter) and Andrew his brother
and James the son of Zebedee and John his brother;
3 Philip and Bartholomew, Thomas and Matthew the
4 tax-gatherer; James the son of Alphaeus and Thaddaeus,
Simon the Cananaean and Judas Iscariot who also be-
trayed him.

5 These twelve Jesus sent after charging them saying,
"Do not go off among the Gentiles and do not enter
6 a city of the Samaritans, but the rather go on your
7 way to the lost sheep of the Israel. And as you go
preach saying, 'The kingdom of heaven has drawn nigh.'
8 Heal the sick, raise the dead, cleanse lepers, cast out
9 demons. You received without pay, give without pay.
10 Get no gold or silver or copper coin for your girdles,
not even a bag for your journey nor two coats nor
11 sandals nor staff, for the worker is worthy of his food.
And into whatever city or town you go, find out who
12 in it is worthy and stay there till you leave. So, as
13 you enter the house, salute it; and, if the household be
worthy, let your peace come upon it; but if it be not
14 worthy, let your peace return to you. And whoever
does not receive you or listen to your words, as you go
out of that house or city shake off the dust from your
15 feet. Truly I tell you, it will be more tolerable for the
land of Sodom and Gomorrah in the day of judgment
than for that city.

16 Lo, I send you forth as sheep in the midst of wolves.
So then keep yourselves as keen as serpents and as guile-
17 less as doves. But beware of men, for they will hand
you over to councils and in their synagogues they will
18 scourge you; and you will be led before governors and
kings for my sake for a witness to them and to the Gen-
19 tiles. But, whenever they hand you over, do not grow
anxious about how or what to speak; for it will be given
20 you at that hour what to say. For not you are the speak-
ers, but the Spirit of the Father who is speaking in you.
21 Indeed brother will hand over brother to death and
father child, and children will rise up against parents
22 and will put them to death. You will, then, be hated
by all for my name's sake, but the one who endures to
23 the end will be saved. So, whenever they persecute
you in this city, flee to the next; for, I tell you truly,
you will not finish the cities of Israel till the Son of man

24 come. A disciple is not above his teacher nor a slave
25 above his master. It is enough for the disciple that he become as his teacher and the slave as his master. If they called the master of the house Beelzebul, how
26 much those in his household. Do not then become afraid of them, for there is nothing covered that will not be uncovered, or hidden that will not be made
27 known. What I am saying to you in the dark, do you speak forth in the light; and what you hear whispered
28 into the ear, do you proclaim upon the housetops. So do not become afraid of those who kill the body, but are not able to kill the soul; fear rather the one who is able
29 to destroy both soul and body in Gehenna. Are not two sparrows sold for a cent? And yet not one of them
30 will fall to the ground apart from your Father. Why, even the hairs of your head have all been numbered.
31 So do not be afraid; you are worth more than many
32 sparrows. Every one therefore who will confess me before men, I will also confess him before my Father who
33 is in heaven; but whoever disowns me before men, I will also disown him before my Father who is in heaven.
34 Do not suppose that I came to bring peace upon the
35 earth; I came not to bring peace, but a sword. For I came to set a man "against his father and a daughter against her mother and a bride against her mother-in-
36 law," and "a man's enemies will be those of his own
37 household" (Micah 7:6). The one who loves father or mother more than me is not worthy of me; and the one who loves son or daughter more than me is not worthy
38 of me; and whoever does not take up his cross and fol-
39 low after me is not worthy of me. He who finds his life will lose it and he who loses his life for my sake will find it.
40 He who receives you receives me, and he who receives
41 me receives the one who sent me. He who receives a prophet in the name of a prophet will receive a prophet's reward and he who receives a righteous man in the name of a righteous man will receive a righteous man's re-

42 ward. So whoever gives one of these little ones a cup
of cold water to drink in the name of a disciple, I tell
you truly, will not lose his reward."

**11** So it came to pass that, when Jesus had finished giv-
ing instructions to his twelve disciples, he went away
from there in order to teach and preach in their cities.
2 Now, when John heard in his prison the deeds of the
3 Christ, he sent by his disciples and said to him, "Are you
the Coming One or are we to keep on looking for an-
4 other?" And Jesus replied to them, "Go and announce
5 to John what you hear and see: blind people are seeing
again and cripples are walking; lepers are cleansed and
the deaf are hearing; the dead are raised and the poor
6 have the gospel preached to them. And happy is the
one who does not stumble at me."
7 Then, as they were going away, Jesus began to speak
to the multitudes about John, "What did you go out in-
to the desert to behold? A reed swayed by the wind?
8 But what went you out to see? A man clad in soft rai-
ment? Lo, those who wear soft clothes are in the homes
9 of kings. But why went you out? To see a prophet?
10 Yes, I tell you, and far more than a prophet. This is he
concerning whom it is written,

'Lo, I am sending my messenger before thy face,
Who will make ready thy road before thee' (Mal.3:1)

11 Truly I tell you, there has not arisen among those born
of women a greater than John the Baptist; and yet the
12 least in the kingdom of heaven is greater than he. But
from the days of John the Baptist until now the king-
dom of heaven has been experiencing convulsion and
13 men of great energy seize upon it. For all the prophets
14 and the law prophesied until John. And, if you are will-
15 ing to accept it, he is himself Elijah who was to come.
The one who has ears let him hear.
16 But to what shall I compare this generation? It is
like children sitting in the market places who, calling
17 to their playmates, say,

"We piped to you and yet you did not dance,
We wailed and yet you did not beat the breast.'
18 For John came neither eating nor drinking and people
19 say, 'He has a demon'; the Son of man came eating and drinking and they say, 'Lo, a glutton and a wine-drinker, a friend of tax-gatherers and sinners.' And yet wisdom is justified by her deeds."
20 Then he began to upbraid the cities in which the most of his mighty works were done, because they did
21 not repent, "Woe to you, Chorazin! Woe to you, Bethsaida! For if in Tyre and Sidon had been done the mighty works which were done in you, they would
22 long ago have repented in sackcloth and ashes. But I tell you, it will be more tolerable in the day of judg-
23 ment, for Tyre and Sidon than for you. And you, Capernaum, will you be lifted up to heaven? Down to Hades will you go. For if the mighty works that were done in you had been done in Sodom, it would have re-
24 mained unto this day. But I tell you, it will be more tolerable for Sodom in the day of judgment than for you."
25 At that very season Jesus answered and said, "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and the discerning
26 and didst reveal them to the untaught; yes, Father, for
27 so it was well-pleasing in thy sight. All things have been handed over to me by my Father, and no one fully knows the Son except the Father, nor does any one fully know the Father except the Son and he to whom-
28 soever the Son wills to reveal him. Come unto me all the toiling and burdened ones, and I will refresh you.
29 Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find refreshment
31 for your souls. For my yoke is easy and my burden light."

**12** At that season Jesus went on the Sabbath through the wheatfields; and his disciples became hungry and
2 began to pluck and eat heads of wheat. But the Phari-

sees on seeing it said, "Look, your disciples are doing
3 what it is not allowed to do on the Sabbath." Then he
said, "Have you not read what David did when he be-
4 came hungry and those with him? how he went into the
house of God and they ate the loaves of the presentation,
which it was not lawful for him to eat or for those with
5 him, but for the priests alone? Or have you not read in
the law that on the Sabbath the priests in the temple
6 profane the Sabbath and yet are not guilty? Now I tell
you that something greater than the temple is here.
7 And if you had known what this means, 'I desire mercy
and not sacrifice' (Hos. 6:6), you would not have con-
8 demned the guiltless. For the Son of man is Lord of
the Sabbath."

9 Then going on from there he went into their syna-
gogue, and, lo, there was a man with a withered hand.
10 So they, that they might get a charge against him, chal-
lenged him saying, "Is it lawful to heal on the Sabbath?"
11 But he said to them, "What man is there among you
who may have a single sheep and, if it fall into a pit
on the Sabbath, will not take hold of it and draw it
12 out? How much more then is a man worth than a sheep!
So then it is lawful to keep on doing good on the sab-
13 bath." Then he says to the man, "Stretch out your
hand." And he stretched it out and it was restored
14 whole like the other. But the Pharisees went out and
took counsel against him how to destroy him.

15 Jesus, however, knowing it, retired from that place,
16 while many followed him; and he healed them all, but
17 strictly charged them not to make him known; that
there might be fulfilled what had been spoken by Isaiah
the prophet saying,

18 "Lo, my servant whom I have chosen,
My beloved in whom my soul delights,
I will put my Spirit upon him,
And he will proclaim justice to the Gentiles.
19 He will not wrangle nor cry aloud,
Nor will any one hear his voice in the streets.

20 A crushed reed he will not break off
And a smoking lamp-wick he will not put out,
Till he lead out justice to victory;
21 And in his name the Gentiles will hope" (Is. 41:8; 42:1).

22 Then people brought to him a blind and dumb demoniac; and he healed him so that the dumb man could
23 speak and see. Then all the crowds began to be astounded and to say, "Is this really the Son of David?"
24 But the Pharisees on hearing it said, "This fellow does not drive out the demons except by Beelzebul, prince of
25 the demons." So he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste and no city or house divided against itself will
26 stand. So, if Satan drives out Satan, he is divided against himself. How then will his kingdom stand?
27 Now if I by Beelzebul drive out the demons, by whom do your sons drive them out? Hence they will them-
28 selves be your judges. But if by the Spirit of God I drive out the demons, then the kingdom of God has
29 come upon you. Or how can any one enter the house of the strong and carry off his goods unless he first bind the strong man? and then he will plunder his
30 house. He who is not with me is against me, and he
31 who does not gather with me is scattering abroad. For this reason I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will
32 not be forgiven. And whoever speaks a word against the Son of man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him either in this age or in the coming one.

33 Either make the tree good and its fruit good or make the tree rotten and its fruit rotten; for by its fruit the
34 tree is known. Broods of vipers, how can you say good things being evil yourselves? For out of the abundance
35 of the heart the mouth speaks. The good man out of his good store brings out good things, but the bad man
36 out of his bad store brings out bad things. Now I tell

you that for every unprofitable word that men will utter they will render an account in the day of judg-
37 ment. For by your words you will be acquitted, and by your words you will be condemned."
38 Then some of the scribes and Pharisees answered him saying, "Teacher, we wish to see a sign from thee."
39 But he replied to them, "A wicked and adulterous generation is seeking for a sign, but no sign will be given
40 to it except the sign of Jonah the prophet. For as Jonah was in the belly of the sea-monster three days and three nights, so will the son of man be in the heart of the
41 earth three days and three nights. Men of Nineveh will stand up at the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and lo, something more than Jonah is here.
42 The queen of the south will arise at the judgment with this generation and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon, and lo, something more than Solomon is here.
43 Now whenever the unclean spirit goes out from the man, it roams through waterless places seeking repose,
44 but does not find it. Then it says, 'I will go back to my house whence I came;' and on coming it finds it unoc-
45 cupied, cleaned, and decorated. Then it goes and brings along with him seven other spirits more wicked than itself. So they go in and dwell there. So the last state of that man is worse than the first. Thus will it be also with this wicked generation."
46 While he was still speaking to the crowds, lo, his mother and his brothers were standing outside seeking
48 to speak to him. But he replied to the man who spoke[1] to him, "Who is my mother and who are my brothers?"
49 Then he stretched out his hand towards his disciples
50 and said, "Behold, my mother and my brothers! For

[1] Westcott and Hort omit verse 47 ("Lo, they mother and thy brothers are standing outside seeking to speak to thee") because It is absent from Aleph* B L k of the Old Latin and the Old Syriac (Sinaitic and Curetonian). It is genuine in Luke 8:20 and was readily brought over from there, especially as Matt. 12:48 shows that someone brought the message to Jesus.

whoever does the will of my father who is in heaven, he is my brother and sister and mother."

**13** On that day Jesus went out of the house and was
2 sitting beside the sea; and such great crowds were gathered to him that he got into a boat and was sitting in
3 it while all the people were standing on the beach. Then he spoke to them many things in parables saying, "Lo,
4 the sower went forth to sow. And, as he was sowing, some seed fell by the roadside and the birds came and
5 ate it up. But other seed fell on the stony places where it did not have much earth, and so it sprang up at once
6 because it did not have any depth of earth; but, after the sun rose, it was scorched and because it did not
7 have any root it was dried up. Still other seed fell upon
8 the thorns, and the thorns came up and choked it. But other seed yet fell upon the good ground and began to produce fruit, some a hundredfold, some sixty, some
9 thirty. He who has ears let him hear."
10 The disciples came to him and said, "Why do you
11 speak in parables?" He answered, "To you it has been given to come to know the secrets of the kingdom of
12 heaven, but to those people it has not been given. For whoever holds, it will be given to him and he will be abundantly supplied. But whoever does not retain,
13 even what he has will be taken from him. For this reason I am speaking to them in parables, because though seeing they do not see and though hearing they do not
14 hear nor understand. So for them there is being fulfilled the prophecy of Isaiah which says,

'You will listen and listen and yet will not comprehend,
You will look and look and yet will not see,
15 For the heart of this people is dulled,
And they hear feebly with their eyes;
Lest once they see with their eyes
And hear with their ears
And comprehend with their heart and turn again,
And I heal them' (Is. 6:9-10).

16 But happy are your eyes because they are seeing
17 and your ears because they are listening. For truly I say to you, that many prophets and righteous men longed to see what you are seeing but did not see, and to hear what you are hearing but did not hear.

18 19 Listen, then, to the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the wicked one comes and snatches away
20 what has been sown in the heart. This is he who received the seed by the roadside. Now he who received the seed upon the stony places is the one who hears the
21 word and at once with joy receives it, yet he has no root in himself, but he is short-lived, and after tribulation or persecution comes because of the word he at
22 once is caught in the snare. So he who received the seed among the thorns is the one who hears the word, but the anxiety of the age and the deceitfulness of riches choke the word up and so it becomes unfruitful.
23 But he who receives the word upon the good ground is the one who hears the word and understands it, who in reality does bear fruit and produces some a hundred, some sixty, some thirty-fold.

24 Another parable he placed before them saying, "The kingdom is likened to a man sowing good seed in his
25 field. But while the men were sleeping, his enemy came and sowed darnel upon it in the midst of the wheat and
26 then went away. So when the blade sprouted and pro-
27 duced fruit, then the darnel also became plain. Then the slaves of the housholder came and said to him, 'Sir, did you not sow good seed in your field? Whence then
28 does it get darnel?' And he said to them, 'An enemy did this.' Then they said to him, 'Do you wish then that
29 we go and collect it?' But he says, 'No, lest perchance in collecting the darnel you uproot the wheat at the
30 same time with it. Let them grow together until the harvest. And at the time of the harvest I will say to the reapers, "Collect the darnel first and bind it into

bundles for burning it up, and then go on collecting the wheat into the storehouse.' "

31 Another parable he placed before them saying, "The kingdom of heaven is like a grain of mustard seed,
32 which a man took and sowed in his field; which indeed is less than all seeds, but, when it is grown, is greater than the garden herbs and becomes a tree, so that the birds of the air come and lodge in its branches."

33 Another parable he spoke to them, "The kingdom of heaven is like leaven which a woman took and hid in three measures of flour till all of it was leavened."

34 All these things Jesus spoke in parables to the crowds, and without a parable he was saying nothing
35 to them, that there might be fulfilled what was spoken by the prophet saying,

"I will open my mouth in parables,
I will utter things hidden since the creation" (Ps. 78:2).

36 Then he left the crowds and went into the house. And his disciples came to him and said, "Make clear to
37 us the parable of the darnel in the field." So he replied, "The one who is sowing the good seed is the Son
38 of man; the field is the world; the good seed is the sons of the kingdom; the darnel is the sons of the wicked
39 one; and the enemy who sowed it is the devil; and the harvest is the conclusion of the age; and the reapers are
40 angels. As therefore the darnel is collected and burned up with fire, so will it be in the conclusion of the age.
41 The Son of man will send forth his angels and they will collect out of his kingdom all the stumbling-blocks and those that practice lawlessness and will throw them in-
42 to the furnace of fire. The wailing and the gnashing of
43 teeth will be there. Then will the righteous shine out as the sun in the kingdom of their Father. He who has ears, let him listen.

44 The kingdom of heaven is like treasure in the field, which one found and hid again, and from his joy goes and sells all that he has and buys that field.

45 Again the kingdom of heaven is like a merchant
seeking beautiful pearls, and on finding one very pre-
46 cious pearl he at once has gone off and sold all that he
did have and bought it.
47 Again the kingdom of heaven is like a dragnet cast
48 into the sea and collecting fish of every kind; which,
when it was filled, they draw up on the beach and sat
down and collected the good fish into vessels, but the
49 worthless they threw out. So will it be at the conclu-
sion of the age. The angels will come forth and separate
the wicked from the midst of the righteous and will
50 throw them into the furnace of fire. The wailing and
gnashing of teeth will be there."
51 52 "Have you understood all these things?" They say
to him, "Yes." So he said to them, "For this reason
every scribe instructed for the kingdom of heaven is
like a householder who brings out of his storehouse
things new and old."
53 Now it came to pass that, when Jesus had finished
54 these parables, he departed from that place. So he came
to his own country and began teaching the people in
their synagogue so that they began to be astounded and
to say, "Whence did this man get this wisdom and these
55 powers? Is not this the son of the carpenter? Is not
his mother called Mary, and his brothers James and
56 Joseph and Simon and Judas? And are not all his sis-
ters here with us? Whence, then, did he get all these
57 things?" So they began to stumble at him. But Jesus
said to them, "A prophet is not without honor except
58 in his own country and in his own house." So he did
not work many miracles there because of their distrust.

**14** About that time Herod the tetrarch heard of the
2 fame of Jesus, and said to his courtiers, "This is John
the Baptist; he has risen from the dead, and hence these
3 powers are working in him." For Herod had seized
John and bound him and put him away in prison be-
cause of Herodias, the wife of Philip his brother, for
4 John used to say to him, "It is not lawful for you to
5 have her." So, though wanting to kill him, he feared

the multitude, because they continued to hold him as a
6 prophet. Now, on Herod's birthday, the daughter of
Herodias danced before the company and pleased
7 Herod; wherefore with an oath he promised to give her
8 whatever she should ask for herself. So she, prompted
by her mother, says, "Give me here upon a plate the
9 head of John the Baptist." So the king, though grieved,
yet because of his oaths and his guests who were re-
clining with him ordered it to be given her, and sent
10 11 and beheaded John in prison. Then his head was
brought upon a plate and given to the damsel and she
12 took it to her mother. Then his disciples came and took
away the body and buried him, and came and told it to
Jesus.

13 Now when Jesus heard it he withdrew from there in
a boat to a deserted and secluded spot; but the crowds
heard of it and followed him on foot from the cities.
14 So on landing he saw a great multitude and took pity
15 on them and healed their sick. Now, when early eve-
ning came, the disciples came to him saying, "Lonely
is the place and the day has already gone by. Send the
crowds away that they may go off into the villages and
16 buy food for themselves." But Jesus said to them, "They
have no need to go away; do you give them something
17 to eat." But they say to him, "We do not have here any-
18 thing except five loaves and two fishes." And he said,
19 "Bring them on here to me." Then he ordered the
crowds to recline upon the grass. He took the five loaves
and two fishes and looking up to heaven blessed and
broke and gave the loaves to the disciples, and the dis-
20 ciples to the crowds. So they all ate and were fully
satisfied and they took up what remained over of the
21 broken pieces, twelve baskets full. Now those who ate
were about five thousand men besides women and
22 children.

23 [A very few slips of the pen have been retained as Dr.
Robertson wrote them. The writing of the number of
the verse first of all was a habit of his illustrated at
the end.]

# The Thought Side of the Christian Religion.

By Lester Redding, Philadelphia, Pa.

I think it was Louis Auguste Sabatier who said that man is "incurably religious." At first blush, this language seems cruelly shocking, but upon second thought it appears that our polite Frenchman has merely stated, in epigrammatic form, a fact which is now generally recognized by students of the History of Religion; namely, that religion is native to the human heart. This seems to be a necessary inference from the fact that man, at every point at which he looms upon the historical horizon, is already in possession of customs, institutions, and ideals indicative of such native religious instinct. James Martineau is credited with saying,

> Religion has been reproached with not being progressive; it makes amends by being imperishable.

That man was wide of the mark indeed who first insinuated that religion is congenial only to the "neurotic, the erotic, and the tommyrotic." Religion is the common denominator of men of all races and tribes, of all colors, and of all degrees of culture. We are told that in strict propriety of speech a man cannot be said to "get religion," as our fathers were accustomed to say, but may we not, with the utmost propriety, say that religion gets the man? He is religious because he must be. Whoever wrote the Eighty-fourth Psalm had evidently been reared in a social environment permeated with the monotheism taught by Moses and the prophets, at any rate by the earlier prophets. Hence his use of "that common mintage which passes current" with Jew, Christian, and Moslem. But he was expressing a longing as far-extended as the human family when he said,

> My heart and my flesh cry out for the living God;

and the same remark may be extended to Job when he said,

> Oh. that I knew where I might find him!
> That I might come even to his seat!

Although man is thus universally religious, there is not, as an actually existing and accepted fact, a universal religion. Paul reminds us in First Corinthians, eighth chapter, fifth verse, that there are plenty of so-called gods and lords. Accordingly there are many religions. Students of religion distinguish between primitive religions and organized religions, between mystical religions and dogmatic religions, between monotheistic religions and polytheistic religions; but in our present study it is both interesting and profitable to generalize as well as to differentiate, to locate the point of tangency as well as to trace the lines of divergence.

Perhaps the clearest and most succinct statement of that which is common to all religions is found in a definition of religion given by Samuel Augustus Barnett in the *Hibbert Journal,* July, 1907, page 880. He says,

> Religion is thought about the Higher-than-self worked through the emotions into the acts of daily life.

This idea of the Higher-than-self, which, I suppose, by common consent we may interpret in a comprehensive way so as to include the relations which such a One or such ones are supposed to sustain to the universe, is really the *sine qua non* of all religion. And whither shall we flee from the presence of this idea? If we take the wings of the morning and dwell in the uttermost parts of agnosticism, there we would find Herbert Spencer, one of the greatest of agnostics, affirming the existence of a "Power to which no limit in time or space is conceivable; of which all phenomena as presented in consciousness are manifestations." If we make our bed in atheism, there we would find Percy Shelley, self-styled "Atheist," expelled from the University at Oxford for publishing and circulating a tract, *The Necessity of Atheism,* who loved to think of "a fine intellectual spirit pervading the universe." The idea that the Higher-than-self sustains immanent relations to the universe must have been lurking in the subliminal recesses of the soul of Voltaire, the French Deist, for we are told that he prayed with much fervency in the midst of an Alpine thunderstorm.

The Christian, in common with the Jew and the Moslem, says, "There is one God;" but the Christian adds, "one mediator also between God and men, the man Christ Jesus." It is "the God and Father of our Lord Jesus Christ" who "is greater than all,"[1] by whom the Son is sent into the world, who sustains and glorifies the Son, and shows him all things that he himself does; who clothes the lilies of the field in their robes of beauty, feeds the birds of the air, and makes his sun to shine and his rain to fall on the good and the evil alike; who is the hearer of prayer, and the giver of the Holy Spirit.

A well known teacher of Theology was once asked by a member of his class just where he located the Deity. He reverently closed his eyes as if in prayer and replied,

> Right up there, on a plane higher than myself, but near enough to hear me when I pray, and to extend his arm in helpfulness to me.

Thought about God and his relations to the universe, which, from the Christian point of view, involves the right conception of the person and work of "his Son whom he appointed heir of all things," is the stuff of which Theology is all compact. President Mullins was expressing it in a fine way when he said,

> Theology is the thought side of religion.

Another has very appositely said that religion "is born of Theology and receives its character and value from the theological conceptions that lie back of it." Thus Theology is seen to be indispensable to religion. How far astray, indeed, was Schleiermacher, the theologian of Romanticism, when he said,

> Ideas and principles are all foreign to religion.

Every one knows how the Master stressed the spiritual nature of true worship in his colloquy with "the woman at the well;" it is quite as obviously true that in the same con-

[1] Jn. 10:29. Cf. 14:28.

versation he makes correct worship to depend on the intelligence of the worshiper.

> Ye worship that which ye know not; we worship that which we know; because salvation is from the Jews.[1]

The "lawyers", in depriving the people of their rightful means of knowledge of things divine, became guilty of an evil so grave as to call forth from the lips of the Great Teacher his severest invective.

> Woe to you lawyers! because ye took away the key of knowledge; ye entered not in yourselves, and those who were entering in ye hindered.[2]

We have been altogether too reluctant to admit the truth of Rabbi Hillel's maxim,

> An ignorant man cannot be truly pious.

A modicum of Theology is necessary even to conversion—at least some conception of sin against a holy God and the conception of a Saviour.

> If thou knewest the gift of God, and who it is that says to thee, "Give me to drink," thou wouldst have asked of him, and he would have given thee living water.[3]
>
> He who comes to God must believe that he is, and that he becomes a rewarder to those who seek after him.[4]
>
> How are they to believe in him of whom they have not heard?[5]
>
> Who is he, Lord, that I may believe on him?[6]

Yet there is many a devout soul who feels that such words as "theology," "doctrine," "creed," etc., are cold unspiritual terms far removed from all connection with vital heartfelt religion. My honored teacher in Theology, Elias Henry Johnson, of blessed memory, was not only a star of

[1] Jn. 4:22. [2] Lk. 11:52.
[3] Jn. 4:10. [4] Heb. 11:6. [5] Rom. 10:14. [6] Jn. 9:36.

first magnitude in the theological firmament; he was also a musician of no mean rank. The hymnbook, *Sursum Corda,* contains some of the choicest hymn tunes composed by this master mind. But to none of these compositions did he sign his own name, but attached to them such pseudonyms as "J. E. Henry," "Bolivar Smith," and trash of that sort. His friends often tried to persuade him to acknowledge outright the fatherhood of these children of his own brain. His reply was,

> Most people think that a musician is more than half a fool, and if it were generally known that I compose music, they would say that my Theology must be unsound.

There is an even larger number of Christian people who think that any one particularly learned in Theology must of necessity be cold of heart, possessing perhaps a form of godliness, but lacking the power thereof. So keen indeed is this feeling on the part of some that they are inclined even to doubt the genuineness of the Christian experience of any one who knows anything about Theology. How can the heart be "filled with the Spirit" while the head is filled with Theology? We are told that Doctor Charles Hodge, one of the greatest theologians that America has produced, as well as "a man of warm affection, of generous impulses, and of John-like piety," was once interrogated in words to this effect:

> Do you think you really have religion?

The learned doctor's timely reply was,

> None to boast of.

Although religion without Theology is an impossibility, Theology without religion is an abortion, the occasion of much of that "*odium theologicum* which has made Theology odious." Keats has been quoted as saying,

> Axioms are not axioms until they have been felt upon our pulses.

Henry Churchill King presses the idea still farther, and says,

> Axioms are not axioms until they have been done by our muscles.

This is, of course, a strikingly figurative way of saying that ideas have no power to enrich life until they issue in action. Psychologists tell us that "cognition is only a cross-section of a current forward toward action." This principle of "ideo-motor action"—not glandular functioning—accounts for all purposeful acts, good or bad, in human life. If it were otherwise, "our actions would have no soul, and our thoughts no body." The six million tons of fresh water which the Jordan empties daily into the Dead Sea are dispossessed of all their life-sustaining powers for the animal and vegetable kingdoms upon entering that lake which has no outlet. In a similar manner, if that current of which one's theological ideas are a cross-section becomes obstructed so as to prevent its onward flow to the field of action, these theological ideas come to naught. It is against the danger of just such a petering out of a process well begun that "James the Lord's brother," sounds the note of warning in that epistle which the great Reformer rejected from his canon, calling it "a right strawy epistle." By no means does James disparage the intellectual element in the Christian religion. He, as well as Paul, recognizes the indispensableness of faith, but with "the eloquence that comes from the heart, and goes to the conscience" he sets forth the great truth that "pure religion and undefiled before God and the Father" is, in its ultimate issue, a matter of righteous behaviour. With all this Paul is in heartiest agreement, as is evidenced by the fact that he ascribes the highest virtue to "faith working through love."[1]

At this point the Romanticism of Schleiermacher unfurls the flag once more. He says,

> Religion by itself does not urge men to activity at all.

[1] Gal. 5:6.

But religion in the life of men means something far more than *The Saints' Everlasting Rest.*

> Wilt thou know, O man, that faith apart from works is idle?[2]

That notorious person whom Peter likens to "a roaring lion, walking about, seeking whom he may devour," is said to be an astute theologian. Perhaps this is true. Our Savior says that "he stands not in the truth because the truth is not in him," but it is probable that there is here no intention of attributing to Satan ignorance of the truth. It may be that his standing "not in the truth" is the more reprehensible because of his keen perception of the truth. It is certain, however, that his imps, those demons who possessed that man whom our Savior found in the synagogue at Capernaum and those other demons who infested the two wild men of Gadara, held a Christology far in advance of that held and preached by many a man in the Christian pulpit to-day. They readily recognized and spontaneously confessed Jesus as "the Holy One of God," the "Son of the Most High God."

> Even the demons believe and shudder.[3]

But, for one reason or another, those denizens of the nether world were refusing—or had they already irrevocably refused?—to allow their thought about the Holy One and his incarnate Son to percolate down through their souls, like sand passing through an hourglass, becoming "heightened, enkindled, lit up" by their emotions until it released the motor springs of their volitional natures, and thus issued in obedience to the will of the Most High God as revealed by his Son, Jesus Christ.

It is truism that "the most intimate relation subsists between kinds of thought and kinds of character." We may state, as a scholion to this truth, that one's thought about God and his relation to men will determine the quality of one's religious character and life.

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[2] Jas. 2:20. [3] Jas. 2:19.

Nicolas Malebranche propounded a rather embarrassing question to the pedantic astronomers when he asked,

> What does it signify to us whether the zone around Saturn is a ring or a great cluster of planets?

But the truth about Saturn, with which astronomy is concerned, and the truth about God and his relations to men belong in two entirely different categories; the former in the category of the material and impersonal, and the latter in the category of the spiritual and personal. Furthermore, the astronomers themselves tell us that Saturn and its luminous baldric are separated from us in space by a minimum distance of seven hundred and forty-four millions of miles. Our French philosopher was quite right in his assumption that the most detailed knowledge of material things so vastly remote from us could not, in the least, affect our physical, social, or moral welfare. But God "is not far from each one of us." Indeed, "in him we live and move and have our being." Our highest well-being is dependent upon our own adjustment, with the aid of divine grace, to his moral order of the universe. It was concerning truth in the category of the spiritual and personal that Jesus spoke when he said,

> Ye shall know the truth, and the truth will make you free.

The late Rabbi Joseph Krauskoph, D.D., of Temple Keneseth Israel in Philadelphia, preaching from his pulpit Sunday morning, November 19, 1922, on *Godless Jews and Christless Christians,* said,

> Whatever the distinctions be which men make in theologies, I am convinced that God recognizes none of them. It matters little to him what powers and virtues people ascribe to him; it matters much to him what virtues people possess.

With the latter part of this statement I am in heartiest accord, but I cannot at all concur in the former part. The

good Rabbi would have come much nearer to expressing the whole truth, if he had said that the "virtues people possess," which he says "matter much to God," depend almost entirely upon the people's conception of the "powers and virtues" which belong to God. Were it deemed necessary to adduce examples of the working of this law of sequence in actual human life, the instances are not far to seek.

When France substituted for the Christian conception of God and its implicits the doctrines of mechanism and sensualism as taught by the "Encyclopedists," the Reign of Terror ensued. No student of modern history needs to have rehearsed to him the dread and harrowing details of this sore spot in French history.

By his own observation Paul learned that the people of Athens were—not "too superstitious" as the Jacobean translators would have us to read, but—"uncommonly deity-reverencing," even to the point of erecting and dedicating an altar TO AN UNKNOWN GOD. Having made thorough study of all those passages in the New Testament containing the phrase, κατὰ πάντα, here translated "in all things," I am verily convinced that it is not reading too much into the words of the apostle in this passage to say that he credits the Athenians with giving to their religion a large place in their lives, approaching in importance that supreme place claimed by Christ for his religion when he said,

> Seek ye first the Kingdom of God and his righteousness.

With this agrees the testimony of Pausanias, Greek traveler and geographer, who said,

> The Athenians are, beyond all others, devoted to religion;

and also the exaggerated statement of the satirist, Petronius, that it was easier to find a god in Athens than a man. But it was also quite obvious to one with the background of Paul's Hebraic heritage and his soul-stirring experience of Jesus Christ that these very "men of Athens" held very un-

worthy conceptions of Deity. They believed in a plurality of divinities, and supposed these could be imaged in gold, silver, or stone "graven by art and man's device." Paul put forth his supreme effort toward diverting their minds from such misconceptions of Deity and directing them toward the true God concerning whom they confessed their ignorance.

The same apostle, in the first chapter of the Epistle to the Romans, sets forth the awful state of demoralization to which men descend when they hold the most unworthy conceptions of Deity, when they exchange "the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and four-footed beasts and creeping things."

Mormonism holds altogether unique ideas concerning the Higher-than-self. As a system of thought it presents a curious commingling of Christian and polytheistic ideas. The Supreme God begat a multitude of other gods, or lesser beings who ultimately evolved into gods, each of whom has his own world of activity. Adam, who gradually progressed from humanity to deity. is the god of this world. "He is the only God with whom we have to do." All "Saints" will advance to the status of gods. Sex is an attribute of the gods, and each god has a plurality of wives. A chief occupation of the God of this world is to beget souls and send them out into space to await bodies to be begotten by men in this world. Very consistently these "Rocky Mountain Saints" adopted the institution of plural marriage, which "God revealed" and "promised to maintain," as a necessary expedient for the largest fulfilment of a divinely appointed duty. Polygamy persisted among them until Federal anti-polygamous legislation became so harrassing to them that the Adam-God found it necessary to absolve his people from all further obligation to the practice. This release was made known to the "'Saints" through a manifesto of President Wilford Woodruff, issued September 25, 1890.

Our fellow-men, the Hindus, believe that their deity is well pleased if a widow offer her body in a burning sacri-

fice on the funeral pyre of her husband. Hence, our missionaries tell us, occasions arise on which the armed forces of the Empire are impotent to prevent such doings.

Professor William James, speaking of the sequence of action to thought, says,

> In action as in reasoning, then, the great thing is to get the right conception.

Our study in the foregoing paragraphs has disclosed the *a fortiori* aspect which the principle here enunciated by Professor James assumes when action is viewed in the light of the supremacy of the claims of the Christian religion upon our lives. But how may we be assured that our "quest of the right conception" of "things pertaining to God" will end happily? Even though the "merchant seeking goodly pearls" sell all that he has to obtain the purchase price, who will tell him where to find the "Pearl of Great Price?" Constantine conceived the brilliant idea of deciding all such questions by a majority vote of the bishops of the church. Hence the convocation of the Council of Nicaea. If I am not mistaken, this idea has had considerable vogue since the days of Constantine. But it is an aristocratic idea. It denies to the lower clergy and to the laity a voice in deciding these momentous questions. Dean Inge, on the other hand, deplores "the democratic claim to decide all things in heaven and earth by popular vote."

Prominent ecclesiastics, both ancient and modern, have expressed themselves in no uncertain terms concerning the shortcomings of councils. Gregory Nazianzen, one of the leading theologians of the Eastern Church in the Post-Nicene period, says,

> I never saw a council of bishops come to a good end . . . . I salute them from afar off, since I know how troublesome they are.

Dean Milman, noted Anglican writer, says,

> A General Council . . . is a field of battle in which a long train of animosities and hostilities come to an

> issue. Men, therefore, meet with all the excitement, the estrangement, the jealousy, the antipathy, engendered by a fierce and obstinate controversy.

Although I do not feel called upon to appropriate any such acrimonious language, I, none the less, feel that, from the very nature of the case, neither an ecumenical council nor a popular vote can possibly measure up to the requirements of the case at issue. Neither can rise, of its own potency, higher than the human level.

Edwin Arlington Robinson says,

> The world is not a "prison house," but a kind of spiritual kindergarten, where millions of bewildered infants are trying to spell God with the wrong blocks.

Is this bold and astounding metaphor well founded? Even so, is the situation irremediable? "Is there no balm in Gilead? is there no physician there?" Is there no hope for the myriads of Philips who earnestly pray,

> Show us the Father, and it suffices us?

Ambrose, (biship of Milan, 374-379), was certainly pointing in the right direction when he said,

> To whom shall I give greater credit concerning God than to God himself?

Knowledge of the finite persons around us is possible only as they reveal themselves to us. With greater force it may be said that knowledge of the Infinite Person as well as of his plan and purpose must depend on a revelation by God himself. Some one has said in elegant phrase that "the telescope of revelation may make distinct that which is indistinguishable to the natural eye." Has God, indeed, "made known his ways" to his servant, and "his doings" to his people? If one can imagine a more pathetic spectacle than that of "a blind man in a dark room searching for a black cat that is not there," it must be that of the children of men "feeling after" and yearning for an authentic message from a God who has chosen to remain forever silent toward

his people. Has the All-wise chosen to maintain such enexorable silence, or has he brought himself into contact with man's mind by revelation? This question, like the antecedent problem as to the existence of God, lies wholly outside the field of logical demonstration. We may have the most undimmed certainty as to the correct answer to each of these, but it is the part of "theological modesty" to admit that we cannot demonstrate the correctness of our answers as Euclid demonstrated the theorems of geometry, or as the logician forms a syllogism.

But some one may raise the objection that in saying this we have only conjured up a scapegoat to bear our ignorance or the weakness of our argument into the wilderness. In reply it may be said that the high priests of science and philosophy have full many a time laid "both hands upon the head of" the same old scapegoat. John Henry Newman has even gone so far as to christen it "The Illative Sense." It might be advantageous if we all could agree upon his or some other appropriate designation of this *organum investigandi,* for we are confronted with the same vexatious predicament whenever we deal with certain irresolvable and elementary truths to which all faith and knowledge are subordinate and illustrative. Man cannot live by proofs alone, but by many an inward conviction as irresistible as demonstration. That which some psychologists have disparagingly called "over-belief" is simply normal belief in those verities which transcend the realms of mathematical demonstration and logical syllogism. The intolerable majesty of finality belongs to these simple ideas; in the blaze of them all philosophical empiricism shrivels into philosophical nescience. To know them, to see their necessity in the acquisition of all other knowledge, without being able to prove or disprove them, is, indeed, the highest function of rational intelligence. The axioms of mathematics are such "overbeliefs." That axiom with which the whole science of physics stands or falls, namely, that every event has a cause, is another such "overbelief." Others are axioms of mental

science; others of moral significance, and still others of religious significance. As the mathematician, the scientist, and the philosopher must, from first to last, assume the validity of these primary beliefs, as men persistently believe in God while confessing their inability to "prove" his existence, so the Christian, notwithstanding all that has been said and written to the contrary, continues to say with propositional definiteness that God has made such revelation of himself and his will as was necessary for man to realize the high and holy ends for which he was created.

The Apostle to the Gentiles, stressing the inexcusableness of "men who hold back the truth in unrighteousness," says,

> For, since the creation of the world, his invisible things are clearly seen, being perceived by things that are made, even his eternal power and divinity.[1]

Notwithstanding this unequivocal acknowledgement of God's revelation in nature, which, I suppose, Dean Inge would call "orthodox rationalism," I believe that even Paul would agree with the following carefully selected language of the first section of the venerable Westminster Confession:

> Although the light of nature, and the works of Creation and Providence, do so far manifest the goodness, wisdom, and power of God as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and his will which is necessary to salvation.

But we thank God and take courage when we remember that "we have the prophetic word made more sure, to which we do well that we take heed as to a lamp in a dark place."

> God having in many parts and in many ways spoken of old to the fathers in the prophets, in these last days spoke to us in his Son.[2]

It is through the same gracious Providence that the revelation thus progressively given has been recorded, preserved, and transmitted to us, so that we have "the Father's message in our mother tongue."

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[1] Rom. 1:20. [2] Heb. 1:1-2.

Doctor Charles Hodge, to whom reference has already been made in this paper, on the occasion of his professorial jubilee at Princeton, in the year eighteen-seventy-two, said,

> I am not afraid to say that a new idea never originated in this Seminary.

His distinguished pupil and biographer, Doctor Francis Landey Patton, has interpreted this dictum as meaning, "no more than that Princeton was the advocate of historical Calvinism in opposition to the modified Calvinism of a later day." If we shift our focus from Geneva to the "upper room" in Jerusalem, and think, not of John Calvin, "the Aristotle of the Reformation," or of his *Institutes of the Christian Religion,* but of him who is himself "the Way, and the Truth, and the Life," and of

> A glorious band, the chosen few,
> On whom the Spirit came,

any theological seminary in the land might take just pride in being able to appropriate to itself the words of the illustrious Princeton theologian. For it is a fact to be reckoned with that dilatation of Theology is quite as threatening an evil as dilatation of the heart. If Theology is to maintain her position as "Queen of the sciences," she must do so, not by annexing new fields of speculation lying beyond the boundaries of divine revelation, but by exploring more thoroughly the field of revealed truth, and so exhibiting the facts thus discovered as to commend them to the intelligence of men. The "scandalous trivialities of scholasticism" and the "overbold cliff-climbing of Protestants" are alike perilous, and both should be scrupulously avoided. A theologian of the past generation, deprecating the mischief wrought just here by unguarded speculation, has very fittingly said,

> Truly it is no less than a burden and a scandal to convert Theology into a golfing field, and have the game turn on flying over the highest obstacle and making the longest drive.[1]

[1] E. H. Johnson, **Christian Agnosticism,** page 10.

I am a rejoicing believer in the sufficiency of the divinely inspired Scripture "for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, completely furnished for every good work." An ancient doctrine, however venerable, should be discarded forthwith, if found to be incompatible with the revealed Word; a "new idea" should be welcomed only when it is found to be germinal in the revealed Word. The theologian should be progressive, but at the same time conservative; that is, he should be ready at all times to go forward, but exceedingly careful not to go astray. Those Jews to whom Paul preached in the synagogue at Berea exhibited a most wholesome balance between the virtues of the progressive habit of mind and the conservative habit of mind. Hence Luke, "the Beloved Physician" and historian, bestowed a rare encomium upon them:

> These were more noble than those in Thessalonica in that they received the word with all gladness [progressive], daily searching the Scriptures whether these things were so [conservative].

Who can doubt that we have in our larger collection of sacred writings rich deposits of ore which have not yet been mined? I love to think of those immortal words of Pastor John Robinson in his farewell address to the Pilgrim Fathers,

> I am verily persuaded that the Lord hath more truth yet to break forth from his Holy Word.

Why should the "scribe who has been discipled to the Kingdom of Heaven," whose duty it is to "bring forth out of his treasure new things and old," deem his an irksome task? It is said that a father once went to Joseph Chitty, the distinguished English writer on jurisprudence, to inquire as to his son's qualification for the pursuit of the study of law. Chitty is said to have asked,

> Can your son eat sawdust without butter?

The eminent jurist has set forth, in the most graphic language, the dullness of the study of the science and philosophy of juridical law, as he had learned it by experience. Frankly, I have not found any such tedium in connection with the study of Theology. Its themes are the loftiest and most engrossing on which the human mind can be engaged. Its invitation is to me irresistible.

If religion is to be vital and dynamic, it must welcome and conscientiously utilize the results of Theology's explorations and discoveries in this her legitimate field.

# The Search For Satisfaction.

John Taylor Stallings, Nicholasville, Ky.

*"Give me the portion of goods that falleth to me."*
*Luke 15:12*

All people are in pursuit of the same thing. Though the quest may be expressed in various ambitions and activities, beyond all its forms it is a restless searching for satisfaction, contentment, a sovereign happiness. In his effort to fulfill the feverish desire of his life one man toils and saves to accumulate wealth; another is ambitious for political power and fame; another aspires to military glory, the grandeur of the conqueror; another labors to give melodious expression to the sentiments of his heart; another trains his voice that he may have the power to charm his hearers with sweetest song. In all their endeavors and strivings, as well as from books, art, and travel, men are seeking satisfaction for a thirst after contentment and happiness. When, in his wild craving for life and absorbing curiosity about its experiences, the rebellious youth said, "Father, give me the portion of goods that falleth to me," he was planning on adventurous search for satisfaction. After he had squandered his patrimony, and was being driven by hunger he set his face toward his father's house consciously seeking food, and unconsciously craving fellowship. In this, again, he was seeking satisfaction.

## The Search for Satisfaction is Proper to Man.

The intense urge in the human heart for satisfying experiences and an invigorated existence is not to be scorned or destroyed. It is God who has planted in man the desire for largeness and fulness of life. Man is not designed for asceticism and annihilation, but for growth, conquest, and immortal triumph. This restless craving, which, indeed, is the energy expressing itself in all ambition and willing effort, is the basis of all the forms of mental, moral, and spirit-

ual power. The impulse to get from life rich and blessed experiences was planted in the human heart by the hand of God, and is entirely proper to man.

One should be free to fashion his life's experiences to his genuine needs. The mind of man craves for light, and it is his prerogative to search for truth. The heart of man loves and craves love in return. In awakening to love there are kindled hopes which should be realized; urged by love man makes pledges which he should be allowed to fulfill. Man's will is fitted for action, and he should be free to create more congenial conditions of life and more beautiful surroundings. It is every man's right to seek the expansion of his mind and the expression of his thought, security and sufficiency in his possessions, the respect and esteem of his fellows, and joy and happiness in living.

On this earth man is an adventurer ever seeking more satisfying experiences; or, rather, he is a pilgrim, yearning for some distant land, which is the true home of his being. Only in this far country can he find happiness, contentment, and joy. The breezes of that land are balmy; it has sunshine but not storms; its flowers do not fade, and its palaces are imperishable. To renounce the search for this land of love and life, and to settle down in disaffection and discontent, is life's supreme tragedy. "God can forgive thee all save thy despair." When the younger son demanded his portion of his father's goods the father divided unto him his living. So does the heavenly Father give us liberty to pursue our chosen ends and aims in life, and to gratify the intolerable thirst within us for satisfaction for our souls.

Shortly before Shelley died he had a relevant dream, in which he saw a spectral self coming toward his actual self and as it came the spectral self lifted the hood from its brow and cried to his conscious self, "Art thou satisfied? Art thou satisfied?" It is a queston that inevitably addresses itself to our very being, or existence, all along the way and at the end of earthly life. "Art thou satisfied? Art thou satisfied with life?" Each soul must answer that

solemn question for himself. He must look back over the years, and into his own heart, and sadly admit that he has been lured on by vain dreams, or gladly declare that life has brought him profit, honor, and immortal hope.

### Mistaken Ways of Seeking Satisfaction.

Men spend their lives in anticipating satisfactions which lie ahead, in seeking a land of resplendent beauty and radiant joyousness. Yet at the end of life's way, if not long before, many are compelled to declare that the good of which they dreamed and which they sought has proved an illusion. Solomon's life began amid auspicious circumstances and with large promises, but it came to sterile weariness and wounded hope. It was he who made the melancholy confession, which has been frequently and bitterly repeated, "All is vanity and vexation of spirit."

There is a picture called, "The Pursuit of Pleasure." On the canvas is a female figure, *Pleasure,* floating through the air, and followed by a throng of chasing, grasping, gasping men and women of all ranks and ages in life. In their pursuit of the alluring figure, they trample each other down, and continue to strain nerves and muscles even after despair has been written on their faces. There is, however, no reaching her. She is a phantom, elusive and evasive, ever wooing men on, yet ever retreating from them. Thus in thoughtless folly men often pursue their chosen good in life, only to find that the thing upon which they had set their hearts is a delusion and a snare.

The young man in our story, full of the lust of life and morbid curiosity about its experiences, sought the satisfaction he desired in gratifying the wantonings of his animal senses, in feasting, drinking, carousing, and pleasuring. He would find ample and congenial company among the sensual revelers of to-day who glorify unchastity and vice through blending passion with mystery. There is a widespread revolt against all high standards of purity and holiness, which

scorns the sanctity of the body, and self-respect. Nevertheless, this libertinism takes a tragic toll in suffering, disease, and loss of happiness, capacity, and power. The satisfaction of the senses is not merely temporary; if carried out unlawfully or to excess, it grows painful and ruinous.

The allurement of the senses is disturbing, and often proves overpowering. The feverish imaginings of our youth destroyed his mental balance and spiritual poise. His fancied tastes and desires led him to turn his back upon his good father in villainous ingratitude. He reminds one of John Newton, who left a good home and finally went to Africa that he might be free to sin to his heart's content; only Newton was more deliberate in his choice of evil. This prodigal, nevertheless, did not prosper by his desertion of his father's house. His waywardness only betrayed him into a disillusionment as barren and as bitter as a sea of brine. The happiness which, in his passionate way, the prodigal pictured to himself vanished clean away, and his ill-advised adventure brought him to unendurable loneliness, desolating self-reproach, and devouring remorse.

In the desert one is often subject to an illusion, the mirage, which from a distance appears as a blessed lake of life-giving water, but which in reality is but a mist of heat-waves rising from the scorching sands. Even the little desert deer is sometimes deceived by the mirage, and darts off in the direction of it, dreaming that it shall soon be slaking its thirst from the refreshing water and standing breast-deep in its consoling coolness. But the object of its happy vision is a phantom, which advances or vanishes before pursuit. The little creature, at length wearied and baffled by its hopeless disappointment, lies down under the sun's fierce heat to die in a sea of sand whose shores are lost to view. So the prodigal had mistaken the false for the true; he was seeking satisfaction where none was to be had. After all, lawless pleasure is but a phantom, which first deceives and later mocks. So Byron discovered. This great

genius gave himself to sensual living, but soon wearied of life itself. In observing his thirty-sixth birthday he wrote:

"My years are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the canker, and the grief
Are mine alone."

Another vain and woeful quest is that which seeks for satisfaction in the power afforded by wealth or position. One may have station, honor and abundance and still suffer incompleteness and hollowness of life. Gibbon tells us of Abdalrahman, the Caliph of Spain, who ruled over his fair realm as an absolute despot some generations ago. He knew no restraint, and so lived simply after his own will. His life was sumptuous and his reign successful. Zehra, his palace, was a marvel of magnificance; within glorious, and without adorned with 1200 columns of marble, hewn from the finest quarries of Greece, Italy, Africa, and Spain. It was surrounded by beautiful and luxurious gardens, which were fitted with innumerable fountains that shot up their sparkling sprays into sunny skies. Wives many he had, and a multitude of slaves. Musicians, orators, poets and philosophers dwelt at his court. When he travelled, 12,000 horsemen, whose scimitars were bright with gold and gems, attended him. Seemingly he had all heart could desire. Yet when he died he left behind a document which reads, "I have now reigned above fifty years in victory or peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honors, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting in my felicity. In this situation, I have diligently numbered my days of pure and genuine happiness which have fallen to my lot: they amount to fourteen." This amazing confession is enough to convince one of the insufficiency of power, possessions and pleasures, to yield of themselves genuine satisfaction to the human spirit.

Sooner or later life deals with a man in such a way as to make him confess that there is no permanent satisfaction to be derived from the things of time and sense. Amid the finite we are pilgrims and strangers, and our souls can find full and ultimate satisfaction only in the Infinite and Eternal. God is the true home of the soul. As hunger for bread ravaged the body of the youth, hunger for home ravished his heart. He said, "I will arise and go to my father." The soul knows no higher wisdom than that which leads it to turn again to the Source from which it has sprung, to the God who himself fashioned man for fellowship with him—a fellowship without which the soul is forever unsatisfied and unblest. The prodigal blundered when he forsook his father and his home, and so came to disappointment. The soul of man is mistaken when it turns away from the true and living God for the worship of the god of this world.

### The Way of Genuine Satisfaction.

There is, O pilgrim soul, a path that does not deceive, a straight and narrow path which leads directly to the soul's sanctuary, the mind's arcanum, and the heart's home. Into that path the prodigal put his feet "when he arose and came to his father." God Himself is the supreme object of desire, thought, and love. The psalmist had learned this supreme truth when he exclaimed, "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? And there is none upon earth that I desire beside thee." The quest for satisfaction, properly understood, is, first of all, the quest for God. On an old Babylonian tablet these words are inscribed: "Trembling one, pursued by evil, dash thyself against the bosom of thy God." It was because of our deepest need, our need of God, that Christ commanded us to seek first God's Kingdom, and afterwards follow other legitimate pursuits. Augustine was himself a prodigal who wandered afar in the far

country, but who was driven by disillusionment and a strong religious impulse to Christ. He summed up his own experience, and that of universal humanity as well, when he said, "We come forth from thee, O God, and our hearts are restless until they rest in thee."

Out of our personal relationships come our deep and abiding joys in life. Kinship, friendship, brotherhood, and love are sources of real satisfaction. Yet man's most fundamental kinship is with the Eternal, in whose spiritual image he is made, and in fellowship with whom lies his everlasting bliss. Paul touches upon a profound truth when he declares that we inwardly sigh while we wait for open recognition as the sons of God. When the younger son, blinded by his desires, arrogantly set his face toward the world of sinful pleasure, he said, "Father, give me." In those words he revealed his wasteful mood and false ideals. After he had learned through bitter experience that the world's pleasures are illusive and her gifts disappointing, he turned toward home with this prayer on his lips: "Father, take me." Although he was taking but the first step he was, nevertheless on the way to where he could sing:

"Not Thy gifts I seek, O Lord;
Not Thy gifts, but Thee.
What were all Thy boundless store
Without Thyself? What less or more?
Not Thy gifts, but Thee."

Union with God is the soul's first need. "Take me," said the prodigal, when the fury of his folly was spent. Those words find their inevitable complement in these other: "Make me." The penitent's prayer was, "Make me a hired servant." But when the father welcomed him back it was as a son, and his joyous exclamation was, "This my son was dead and is alive again." Likewise, the heavenly Father, through the riches of his grace, makes us sons, before he makes us servants. Yet he makes us servants as well as sons.

The man that returns to God gains from God a new conception of his own life. He desires that it shall be modeled after the divine ideal. He craves reformation of life, and God grants him renovation of mind and heart. For, as Christ declared, one who comes to God through him, undergoes a radical change in his appraisal of human worth. The natural man magnifies men who have great gifts, who are favored by fortune, or who enjoy special privileges. We admire the poet, the musician, and the orator. Military heroes, aces of the air, captains of industry, actors and actresses hypnotize us, subdue us, and win our admiration. We give them the first pages in our papers, the chief seats in our assemblies, and the head of our processions. We envy their positions. With God it is far otherwise. He honors the good alone, those who love righteousness and hate iniquity, who live spiritual lives and perform unselfish services. And, indeed, it is only through love and devotion that we become large-minded, gain expansion and elevation of life, and grow souls capable of comprehending their highest good. Life's supreme satisfaction comes through the creation of godly character and the cultivation of godlike love, for these are the grounds of our vital union with God and our blessed communion with him.

The two pursuits are one. The perfection of man's personality lies in its conformity to the Divine Personality. Man is restored to and approaches the divine likeness only as his mind touches and is made harmonious with the Divine Mind. The spiritual ascent into God and the creation of Christlike character are one action. The two-fold experience is like that of climbing a mountain. As the traveler mounts up toward the summit that raises its immaculate and luminous crest above him, he is exhilarated in himself by the efforts which quicken his blood, minister to his health, and heighten his pleasure. So the soul that draws near unto God is both satisfied with his mercy and renewed within its own being and life.

We have been thinking of man's need of God. But will God receive the soul that has strayed from him and sinned

against him? Strange as it may seem, as man is unsatisfied apart from God, in his holy love God is unsatisfied until he receives the trust and love of man. As man is designed to live and move and have his being in God, so God desires to live and move and have his Being in the soul of man. God delights in imparting himself to the soul, that he may give it salvation, sanctification, and blessedness.

How does Christ portray his heavenly Father, as he pictures him under the form of the prodigal's father? "But while he was yet a great way off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him much." Out of a wistful, overflowing love God pardons and receives every contrite soul that seeks him. Man's alienation is God's loss, and for man's reconciliation with him God yearns. When the youth went out into the world with his ebony curls framing his fair face and flowing around his graceful neck, the grief-stricken father wistfully wondered, "Will he ever return?" As the weeks went by his one question was, "Will he never come again?" So it is with God and the soul of the sinner. The very quest of God in Christ Jesus is for the recovery of lost souls. The pledge of this truth is the Christ of Calvary who came into our disillusioned, disappointed, cynical world with all his passionate longing and seeking, and love that would not let us go.

When the father saw his son, though he was in tattered garments clad and foul with the tending of the hogs, come over the brow of yonder hill, his form was brighter to his eyes than the rising of the sun on a cloudless morn. Not all his kisses and gifts and feasts could express his joy. Likewise God rejoices in the salvation of sinful souls; yea, there is joy in his heart over one sinner that repenteth. To him a penitential tear is brighter than a scintillating star. As man is blessed in being saved, so God is blessed in saving, and in endless fellowship with his saints.

O man, straying in wastes into which your mistaken and sinful ways have led you, set your face toward God and

Heaven. So will your questing soul pass out of the barren gain and bitter loss of an alien land into the endless peace and joy of the true homeland of the soul.

"Farewell, vain joys of earth!
Farewell, all love that is not his!
Dear God! be Thou my only mirth,
Thy Majesty my single timid bliss!
Oh, in the bosom of eternity
Thou dost not weary of Thyself, nor we of Thee."

# Some Early Pictures of Father.

Eleanor Robertson Easley

It is almost bedtime, but we are waiting in the warm nursery for Father to come up and put the top to our block tower. It is as high as the tallest of us can build it now. Father comes in and stops to do something to the flickering gas burner. Then he sees the tower. "Waiting for me to put it higher?" he says. Up it goes, two blocks this way, and two that. Father is on tiptoe. "Are there any more blocks?" He is standing on a nursery chair now, and the tower almost reaches the ceiling, as we hand him the last block. It is a glorious sight. "Watch out, everybody, it's coming down!" With a long shiver, the tower crashes to the floor.

* * * *

Father has taken me to the little country church where he preaches once a month, at Pleasureville. It is very exciting to be visiting just with him. The people at whose house we stay are kind to us. I sit with them in church and can tell that they would rather hear him preach than anybody.

Another time I go to an Associational Meeting with Father, and we drive a horse and buggy from where we are staying to the church. Father is thinking about his speech and I go to sleep and fall out of the buggy. I wake up in the middle of the road, not a bit hurt, with two strange men offering me my first chewing gum, and Father hurrying back to get me. Later on I am out in the church yard enjoying the bustle going on over fixing the dinner tables. A cloud is coming up and the ladies send word in for the men to please stop and come get their dinner, but they do not pay any attention and the rain comes down on everything. I wish Father had been talking. He would have stopped. He is sorry about the good food that is ruined. A whole clothes-basket full of damp pies and chicken is handed in at the house where he has taken me in out of the rain.

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It is my birthday, and Father asks a special blessing at the breakfast table so that God will know I am six years old.

* * * *

We are going to Grandpa's. It takes a long time to get all packed up. At last the big trunks are out on the sidewalk and we are all out there, too, with satchels and dolls. We are going in the cab to the station but we must go good and early because the cab may get held up by a street car, and we miss the train We are safely in the Pullman and Father breathes a sigh and pulls out his watch. "Well, here we are, and the train does not leave for twenty minutes yet." We have breakfast next morning in the diner, and Father orders figs and cream for all of us. He used to have figs in his garden when he was a boy. We spend the next night at a hotel and early the next morning Uncle Martin comes for us in a big surrey with two horses. It is a long ride out to Cool Spring. The road gets rougher and narrower. Father and Hattie are on the same side of the surrey and almost tip it over at one place. Father says, "I thought you were going to fix this road before we came back, Martin." Grandpa and Aunt Josephine are standing at the gate waiting for us. They call Father "Archie." Aunt Josephine has one of her big dinners, with ham and chicken both, and chocolate cake. We know there is a jar of cookies too, on the back porch for us to eat whenever we want to. We can go barefooted every day and we play with corncob dolls and chips from the wood-pile. Grandpa smokes a long pipe and listens while Father and Uncle Martin talk. We go to the "bottom" with Father and Uncle Martin, and Father cuts whistles for us from the willows. There is a river at the end of the last corn field, and Father makes an echo, hollering with both hands to his mouth.

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Father says there will be a circus parade Saturday morning and we must all come down to the Seminary to see it go by. We go up the high steps and push the heavy door. Down the hall to the left, the next-to-last door on the right,

is Father's study. We knock and he says "Come in." Father is writing at a big desk. He pulls out his watch and says it is not time for the circus yet, and we had better look at the dictionary for a few minutes. We climb over the books on the floor and turn the pages of the big dictionary on the stand in the corner until we find the colored flags. Father puts his pen down and gets his overcoat and hat. "Come on, we'd better go on out front now." On the top steps of the Seminary is a fine place to see the parade. The people down on the side-walk are in each other's way, but we can "see over the heads of all" like the boy in our song book. Father tells us what the animals in the cages are, and we count the elephants. When the calliope squeals down Broadway Father says, "Well it's about dinner time. I may as well go on home with you." So we all go.

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It is a Sunday afternoon and we are all going to the park. Father helps everybody on the street car, and we ride past the race track, clear to the end of the line. We get off and start into Iroquois Park and the first thing we know we have climbed all the way to the top of the hill. Father picks sassafras leaves for us, a pair of "mittens" apiece. He knows the name of every tree and bird.

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Father has had a book "accepted." We are not sure what that is, but we all go to the drug store and Father "sets us up" to the latest kind of ice-cream sundaes; chocolate, strawberry, or nut. Fathers says that when the Big Grammar is accepted he will take us to the Seelbach Hotel for a turkey dinner.

* * * *

We are going across the ocean, so Father can study for the Big Grammar. The boat is more fun than anything that has ever happened. Father finds us a good place to stay in Oxford near a park with deer in it and swans. We stay with Hattie when he and Mother go off on trips, but we all go to London ourselves to see the King. Father pays a shilling apiece for us to sit in an upstairs window and see the

parade with the King in it. A big policemen tries to keep us from crossing the street and pushes us back in the crowd, but Father says, "These children can't be crushed to death down here; they've got to get where they can see." Then the policemen helps us get through the people and we sit up at the windows and can see everything. Father tells us when we have seen the King. He hardly shows, but the Queen has on a lavender dress and hat. Father goes to the library every day, but we play in Kensington Gardens and see Queen Victoria's doll house.

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For a long time after we come back, Father works on the Big Grammar so late that we are in bed before he gets home, but one day he looks happy and says it is accepted, and we dress up in our best clothes and all go and have a turkey dinner at the Seelbach, with music playing all the time and more than anybody can eat.

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There is a lot of company in the dining room, some of them from England. We can't even sit at the side table, but have had our dinner first, and hang over the banisters to listen to the laughs. That must have been a funny joke Father told.

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Archie falls off the porch swing and gets a big bump on the marble floor. Father rushes out and picks him up and calls him "baby" and Archie doesn't mind.

* * * *

I have had another sore throat. It was from not wearing my rubbers to school; but Father comes home at dinner time with a pot of pink hyacinths, and that makes up for everything. My tonsils are to come out; and when they do Father is at the hospital with a whole pound of marshmallows from Benedict's.

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Madame Schumann-Heink is singing at the armory. Father takes Charlotte and me, and buys us each a chrysanthemum to wear on our coats, and takes us to Klein's afterwards

for ice-cream, not at the counter but in the dining room at a table.

* * * *

Christmas has come at last. Father is making fires early in his red plaid bathrobe. The dancing lights make plain the bulges of the stockings hanging in a row along the mantel. Father says "Christmas gift!" and then gives us each our proper stocking to explore in bed while the room warms.

After breakfast Father is on our side about hurrying up with the Christmas tree. He gives out his presents first; a brown bear on wheels, an electric train, two dolls with real hair, and books—we are sure we can count on the books. Father has gotten them by a mysterious method known as "writing reviews" for the Seminary magazine. We are nearly grown-up before we wonder how the review of "Peter Rabbit" looked in the Seminary magazine. Packages of all sizes are taken off the tree, and the rhymes read. If a present has lost its label Father always says, "For somebody from somebody." Father is pleased with his own presents, and never minds that he gets the same ones every year: a shaving pad of colored tissue papers, a pocket pin-cushion, a book-mark, and a pen wiper.

After Christmas dinner Father asks if we would not like to go to see Mother Cary. We really like to go to see her on other days. She loves Father so much because he lived at her house when he was a young man, and Cary is named for her. But on Christmas we wish it would start snowing right after dinner. It hardly ever does, though, and we trail off with Father, leaving Mother for a nap. The walk must make us feel better, because we have a good time and tell Mother Cary all about our tree. She has an apple and a piece of cake for each of us, and we thank her for the presents she has given us. The walk home with Father from Mother Cary's on Christmas afternoon is the best of the year. It is so comfortable to think of our new toys and books waiting for us, and of the library fire, and the school-free days we shall have to play in. The street lights are just coming on. We pass the last church and are in at our own gate.

# Expository.

## Life Situations in the Roman Church As Reflected in Paul's Letter.

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In approaching the Roman Letter, with a view to learn from it the life situations of the people whom Paul addressed, a difficulty at once presents itself. Paul had never visited Rome. As a mere matter of fact this is true. But one may very easily overestimate the difficulty which the fact involves. Shall we say that, since Paul had not visited Rome, he was, therefore, ignorant of its church and people? Several considerations should make one hesitate to draw this conclusion.

1. Who has not observed the ignorance of many who have traveled widely, and, on the other hand, the accurate information of others who have lacked such opportunity? The range of foot and of mind are not always coextensive.

2. For more than a quarter of a century Paul had lived and worked in that region, through which all traffic east from Rome was constantly passing, Cilicia, Syria, Galatia, Macedonia and Achaia. Among those who were present at the first Pentecost were "sojourners from Rome" (Acts 2:10). Aquila, a Jew of Pontus, migrated to Rome, from which, along with others, he and his wife, Priscilla, were expelled by Claudius. They migrated to Corinth, where they met Paul (Acts 18:2). This single migration is doubtless representative of many such movements of Paul's fellow countrymen. Paul at least did not lack opportunity to gain knowledge of Rome.

3. When, along with the easy opportunity Paul had of learning of Rome, we hear him say that he has had "these many years a longing" to go to Rome, (15:23), the question

of his knowledge of the church there at once vanishes. The object of a long cherished desire always becomes a very vivid reality. One will not miss an opportunity to gather information which will render it more vivid. So must it have been with Paul.

4. The church at Rome had been started and had grown by the immigration of Christians. Had it been the result of the work of another apostle, Paul would not have included it in 'his sphere' of labor (15:20). These immigrants were doubtless from the churches which Paul had founded. Some would return from Rome to the east. Paul would see them and, in keeping with his habit, he would inquire about those whom they had left behind at Rome. Others would write him.

5. All of which, added to the fact that Paul knew cities—Tarsus, Antioch, Ephesus, Corinth—and added to the fact that he also knew human nature, is quite sufficient reason to convince us that Paul had a rather full acquaintance with the church at Rome.

Another familiar truth sheds light upon our investigations. One's interests determine his observations. An artist, a farmer, and an oil prospector will see three distinctly different values in a landscape. So Paul saw in Rome, and reflected in his letter addressed to Rome, those life situations which had some significant relation to his purpose.

And what was that purpose? It is named by a word that is frequently upon his lips, *koinonia,* a fellowship in Christ.

Paul's imagination was caught by the Empire. He did not share his countrymen's hatred of her rule. He was a Roman citizen, a distinction which he always esteemed (Acts 16:37; 22:25; 25:11). Ease of travel, protection from violence, a universal language, freedom of worship, were advantages to his missionary work, which he owed, no doubt consciously, to Rome. The unity of the world under Rome must have appealed to him greatly.

But just as Israel's law had accomplished no perfect work, so Rome's sword had not brought a perfect unity to

mankind. Both were the preparation and promise of something better. The unity which the power of Rome had forced upon the world must be made to live. It must be informed with Spirit. It must be made into a fellowship in Christ. What the sword could not do, in that it was a mere carnal weapon, God, sending his Spirit into the hearts of men, condemned their self-destroying factions, that the unity, for which men strove in vain, should be fulfilled in the fellowship of Christ. The Roman Empire was a suggestion of this more real unity. At the same time it was a means for its realization.

Paul's passion for the *koinonia* was not a vision which came to him only when he had turned his feet definitely toward Rome. He had made repeated attempts to realize it elsewhere.

An early experience at Jerusalem convinced him, if indeed he were not already convinced, that no such inclusive fellowship could be realized there (Acts 9:28-30). He had attempted to set it up in Galatia, and the Jerusalem Council, (Acts 15), had seemed to promise success for a time. The Macedonian churches were largely Gentile. In Corinth he may have had high hopes at first, but during his two and one half years at Ephesus his visions and accomplishments must have seemed to crash on every side. The Judaizers were in Galatia. Factions of all sorts tore his Corinthian flock asunder. While facing insuperable odds at Ephesus, he tried by letters and personal messengers to save his work in these two centers.

It was in this crucial hour that Paul wrote to the Romans. The thought uppermost in his mind at the time was the union of all men in Christ. Jerusalem seemed impossible. The Galatian churches were torn asunder by the Judaizers. Paul had written them his most vehement letter, but at the time of writing Romans he was doubtless quite ignorant and apprehensive of the results. The Corinthian pot seems to have cooled a bit, though the long and bitter battle of letters and emissaries must have left Paul none too sure of that church.

Looking back over twenty-five years of ministry, the evidence of his success was at best doubtful. The *koinonia* of his dream was not yet an assured fact. So he looked to Rome! Could he build a temple of God there? Rome had had more experience in the way of cosmopolitan life; it was farther from the strongholds of bigotry. A real *koinonia* at the heart of the Empire would recoup his apparent failures to realize it elsewhere. So the interest which dominated Paul as he looked toward Rome was the *koinonia,* the union of all separated and hostile groups in Christ.

In the light of this purpose, then, what did Paul see in Rome? The following seven features were, I think, parts of the picture, as it is reflected in Paul's letter.

I

In Rome there was opposition to the Christian movement which took the form of personal attack upon its chief advocate, Paul himself. For perhaps an entire year or more before writing the Roman letter Paul had suffered defamation at the hands of his enemies both in Galatia and in Corinth. His recent experience would render him more sensitive to such attacks, and would lead him to try to forestall their recurrence in Rome.

Three days after his arrival in Rome, he called "those that were the chief of the Jews" to him, and said, in part, "I had done nothing against the people nor against the customs of our fathers." His appeal to Caesar was made, "not," said he, "that I had aught whereof to accuse my nation." Paul was evidently concerned to keep the good will of his people (Acts 28:17-22).

It would be rather surprising if the industrious hatred of Paul's enemies, which reached from Jerusalem to Antioch, Galatia, Macedonia and Corinth, had not extended to Rome also.

"I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's

sake, my kinsmen according to the flesh . . . . ." (9:1-5). "Brethren, my heart's desire and supplication to God is for them, that they may be saved" (10:1). "I say, then, did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people whom he foreknew" (11:1, 2). How are we to account for these repeated and enthusiastic professions of loyalty to his nation? I think that we should take them as his answer to the charge of disloyalty.

He recognizes the priority of the Jew, in time and opportunity, in relation to the good news, "to the Jew first and also to the Greek" (1:16; 2:9; 2:10). He has not lost his love for his own people in his zeal for the larger brotherhood. "What advantage then hath the Jew? or what is the profit of circumcision? Much, every way" (3:1, 2)! In his highest vision for the future blessedness of the world, the Jews hold a central place. "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead" (11:15)? He has by no means despaired of his people. "And so all Israel shall be saved" (11:26). The believer on Jesus, either Jew or Gentile, is a "true Jew," he is "of Israel" (2:28, 29; 9:6, 7).

Paul did not share with his countrymen a hatred of the Roman rule. The lack of the good old orthodox hatred would of itself make him suspect. His liberality in respect to circumcision and other Jewish particularisms would widen the breach.

In the light of Paul's prompt effort to clear himself of any suspicion of hostility to his nation, of his unvarying experience with the Jews everywhere, of his repeated and vehement assertions of loyalty, of the fact that he gives the Jew a central place even in the new era of grace, of his friendliness to Rome, of his liberalism in respect to Jewish forms—in the light of all these facts, I think that Paul saw in Rome antagonism to himself. There were those who suspected him. Looking to Rome as the center of a great fellowship in Christ, Paul would be quick to see, and wise to forestall, any further growth of personal suspicion.

II

Paul's letter reflects also an anti-Roman sentiment on the part of the Jews. The Jews always hated any power that ruled over them. Their destiny was to rule, not to be ruled. Their revolts against the Roman power were both frequent and futile. Six years before Paul wrote, some disorder had led to the expulsion of the Jews from Rome. In the exodus were Aquila and Priscilla, with whom Paul lodged and worked at Corinth. How did Paul judge the whole affair, when they recounted to him (and how can we doubt that it was related in fullest detail?) the events which landed them at Corinth? We do not know. But the fact that, six years later, in writing to the very scene of the expulsion, he counsels submission and obedience to Rome, leads us to wonder if he did not have some kind words of rebuke for his Corinthian hosts (13:1-7).

The *koinonia,* which Paul envisioned at Rome, could not be realized in the presence of the anti-Roman sentiment of the Jews. Romans 13:1-7 is the clearest evidence that it existed there.

III

Zeal for one's own religion often robs one of a fair appreciation and respect for other religions. Examples of this are too frequent even in modern times and among Christians. It was very true of the Jews of Paul's day. We cannot think, however, that Paul shared so narrow a loyalty. His love for his own faith did not express itself in terms of scorn for the beliefs of others.

This narrowness is rebuked in several passages of the Roman letter. Paul says, "I am debtor both to Greeks and to Barbarians" (1:14). A kind of superiority complex has perverted our understanding of Paul's statement. We have thought of Paul and ourselves as under the kind of debt that a man on the shore would feel toward a drowning man whom he could rescue. Which is truly an amazing interpretation of the word *debt.* Why not take it in the

simple sense that Greeks and Barbarians had contributed something to Paul's life, that Paul was, therefore, under obligation to give them a return? If Paul can displace the usual Jewish scorn for all things Gentile with his own spirit of discriminating appreciation, what an advance toward the ideal of fellowship he will achieve!

"For the invisible things of him from the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity" (1:20). Paul admits some validity in the religious quest of those outside Judaism. The Jews supposed that their ear had a monopoly on God's voice. Paul does not think so. In Romans 6:1-11 there are unmistakable traces of the mysteries. Paul's acknowledgement of indebtedness to Greeks and Barbarians and his use of forms of thought and expression borrowed from their religious experience, or a direct reference and rebuke to the Jewish contempt for all religions other than their own.

So Paul's letter reflects, as another life situation in Rome, the Jewish scorn and contempt for all Gentile religion. Without compromising in the least his own faith, Paul sees in this situation a barrier to the larger fellowship.

## IV

There were the rich and the poor in Rome. We may be sure that the apostle, who was "all things to all men," would speak to the Romans in terms of their own experience. The frequent occurrence, therefore, of the words, "slave," "wage," "debt," "servant," "redeem," is witness to the low economic status of some of those to whom they were addressed. "Thou that preachest a man should not steal, dost thou steal?" (2:21). "Thou that abhorrest idols, dost thou rob temples?" 2:22). Do we have here the petty thievery to which a submerged class is driven? "I am carnal, sold under sin" (7:14). Here is a brutality of slavery with which some of them were doubtless familiar. "Owe no man anything but to love another" (13:8). Can a problem so modern as de-

faulted installment buying have been present in Rome in Paul's day? I think so. "Be not fashioned according to this world. . . . " (12:2): nor is "keeping up with the Joneses" modern folly!

This is, therefore, a life situation which Paul would certainly take note of in view of his interest in an inclusive *koinonia.*

V

There were in Rome formalists and liberals, those who were zealous for certain religious forms and those to whom form was of little importance. This point of tension was full of the possibilities of evil. In dealing with it Paul shows consummate wisdom. In Romans 2:25-27 Paul shows that circumcision is useful if the moral and spiritual requirements accompany it. Where these inner virtues are present, however, the lack of circumcision will not shut one away from God. In other words, circumcision may be *useful;* it is not an *essential.* Circumcision is therefore put where it can never become a bone of contention. The liberal cannot dismiss it with scorn. The formalist cannot insist upon it as the condition of acceptance with God.

Certainly it was a known life situation in Rome which called forth from Paul so supremely sane and practical a pronouncement. He is clearing the ground for a real *koinonia.*

The whole of chapter 14 is but a more fully elaborated attack upon the same problem, as it relates to certain other issues.

VI

Although some of the life situations pointed out above have been connected with the relations of Jews and Gentiles, there are a number of passages in our letter which make a more direct reference to this racial relationship, laden as it was with possibilities of friction. Some of them are listed below. His apostleship is "among all nations" (1:5). He addresses his letter to "all that are in Rome, be-

loved of God, called to be saints" (1:7). In 2:17-20 we have a sentence of Paul, which is a kind of mosaic of Jewish boasts. After a series of questions which have the force of a positive accusation, he says, "For the name of God is blasphemed among the Gentiles because of you" (2:24). Salvation is bestowed "upon all them that believe, for there is no distinction" (3:22). "Or is he the God of the Jews only? Is he not the God of the Gentiles also? Yes, of the Gentiles also" (3:29). From the standpoint of religious experience, the Gentile Christians stand as close to Abraham as do the Jewish Christians (4:1-25). The Jews exclude the Ishmaelites and Edomites, who are as truly sons of Abraham as themselves, and at the same time, on the basis of blood, a basis which they have admitted to be unsound, they lay special claim to God's favor (9:8-13). God called us "not from the Jews only, but from the Gentiles" (9:24). He quotes the Jewish scriptures in support of the inclusion of the Gentiles (9:25, 26). "For there is no distinction between Jews and Gentiles" (10:12, 13). The welfare of Jew and Gentile is intimately bound up together God manipulates their fortunes so as to accomplish the salvation of each by means of the other (11:11-32). He tells the Romans about the gift he carries from the Gentile churches to the Jewish church at Jerusalem, and note how skillfully! The gift was born of "the good pleasure of Macedonia and Achaia." Then in behalf of the Jerusalem church he says, "Their debtors they are" (15:25-29).

One cannot run through passages such as these and not see the life situation at Rome to which they were addressed. It was the old Jewish-Gentile antipathy. The *koinonia* of Paul's dream leaves no room for these racial hatreds. Were they ever attacked with more skill and insight?

## VII

Another life situation, treated in part by what has gone before, I have chosen to call the high and low classes of society in Rome. Even the capitals of our modern demo-

cratic states have their social classes very distinctly and sensitively marked off. How much more would this be true of Rome? The colonies of foreigners, the mysteries imported from the east, the slaves, the Stoic philosophers, the old polytheism, the ruling aristocracy—these would be intensifying factors in the class consciousness of that city in which the ends of the world had met.

"Wherefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things" (3:1). That is to say, there is a self-complacency which arises out of the fact that one looks down upon conduct which is more evil than his own. As such a one might say, "I must be a pretty good fellow, because that man's sin makes me so indignant!" By this process a very great sinner can convince himself that he is a saint! Paul would demolish the pride that sits in judgment upon another.

God "will render to every man according to his works" (2:6). "There is no respect of persons with God" (2:11; also 2:14, 15; 14:10-12). To be sure of One who judges all will free them of the spirit to sit in judgment upon each other.

The long section, 1:18-3:20, has its explanation in the practical purpose in Paul's mind when he wrote. Had he been writing a treatise on Christian theology, he would, I think, have put the truth of this section into a few verses. But a formal treatise is not in Paul's mind. He is face to face with a society which is shot through with false standards and notions of worth. Out of it he would form a *koinonia* in Christ. How better could he march to this end than by bringing down upon all men the charge of moral shortcoming? His aim is only practical. It is supremely practical. He is addressing a specific life situation. And he moves against it with all the power and purpose of a great ideal, the *koinonia.*

Having set forth his central doctrinal position, (3:21-26), he emerges with the question upon his lips, "Where now is boasting? Excluded" (3:27)!

Do not the very tone and solemnity of the following words reveal the pride which Paul confronted? "I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think" (12:3). There were some who did!

The following passages are perfectly transparent as applied to the problem of caste. "Be of the same mind one toward another. Mind not high things, but condescend to things that are lowly" (12:16). "Wherefore, receive ye one another, even as Christ received you . . ." (15:7-9). "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves" (15:1). Strength is not for self-indulgence, but for the service of those who are weak.

These passages reflect a social situation the very opposite of Paul's ideal. He undertakes to transform it into the body of Christ.

# Facing Pastoral Problems.

Professor G. S. Dobbins, Editor

## Theological Education in a Changing Social Order.

*Opening Address 1934-5, by Prof. G. S. Dobbins (Abridged).*

Two fallacies are confronted at the outset as we address ourselves to the subject. First, the fallacy that education is primarily a matter of formal schooling. Long before there were schools, or even before there were written materials of learning, people were being educated. In the midst of our highly developed system of schools to-day the greater part of every individual's education is obtained apart from the formal study of books in class rooms under professional teachers. Second, the fallacy that the educational theories and practices promoted with enthusiasm by our contemporary modernists in education are wholly new and revolutionary. The principle of relativity applies in education as in all other spheres. There are some relatively new educational emphases and methods, and there is current a revolutionary educational philosophy; but the student of the history of education is inclined to smile at the exuberance of some protagonists of these "new" ideas when they lay claim to original discovery. To hear some of them speak and to read some of their essays one would be inclined to think, if one did not know better, that there were no real teachers before they came on the scene, and that all education for four thousand years was a failure until their modern brand appeared.

Yet it remains that many changes have occurred and are occurring that demand our attention as teachers and learners. Some of these changes are old ideas dressed in new clothing. Some are adaptations of the old to meet

changed and changing social conditions. Some are basic departures from the old due to the relatively modern scientific approach to the study of the universe, including man. As we face the problem of adjusting theological education in accordance with the newer pedagogical viewpoint and to meet the demands of a social order changing with kaleidoscopic rapidity, the exhortation of Paul is peculiarly appropriate: "Prove all things: hold fast that which is good."

## I. The Changing Social Order

No thesis is required to prove that ours is a changing social order. As a matter of fact, every age has been an age of change. At no period of history has human life been completely static. Yet some epochs of history have been notable for the speeding up of changes. These transition periods the historians have identified, and it is clear that they mark fairly well defined stages in human progress. Unquestionably we are at one of these turning points now. In the twenty years since the outbreak of the World War more far-reaching changes have taken place in human affairs than in any century of preceding history. What we shall see when a plateau is reached God only knows; but we may be perfectly assured that we shall never again see the world of 1914.

What are some of the changes taking place that are most significant for the Christian minister?

1. Perhaps the most obvious of these changes is *the substitution of machinery for human labor.* With amazing ingenuity men have perfected machines that do what in all other ages human hands were required to do. A machine, with one man to tend it, doing the work of ten men, puts nine men out of a job. These unemployed men cannot consume the products of the factories that have discharged them. The factories in turn must shut down. This leaves the farmers and other producers of raw materials without a market for their goods. The middle-man, unable to dispose of his stock, is forced into bankruptcy. In a desperate

struggle for existence employees are arrayed against employers. The machine, which proposed at first to release men from the slavery of manual toil, has plunged them into economic ruin from which there does not now appear a way out.

The consequences of all this are grave and perilous, not only for our economic order but also for our religious welfare. Class consciousness and class strife have become more acute than ever before in our national history. The struggle for existence on the part of ten million unemployed has released all the baser elements of self-preservation. Enforced idleness on the part of these multitudes has made for disintegration of personality and loss of self-respect. Shortened hours of labor for those still at work have brought leisure beyond their ability to employ it fruitfully. It remains that "an idle brain is the devil's workshop." In all this there is a challenge to the Christian ministry that must be met by a different kind of leadership and service than that to which he has been accustomed. What account shall his education take of this demand?

2. A second noteworthy change of which we are compelled to take account is the tendency toward *reversion from democracy to autocracy.* Our fathers a century ago were possessed of a holy passion for democracy. They saw, or thought they saw, in government "of the people, for the people, and by the people," a panacea for human ills. But strangely that wisdom in our day has been dimmed. Fifty million voters, the products of our public schools, have found themselves unable or unwilling successfully to govern themselves. The ballot box has yielded, not the rich fruit of orderly and honest government, but the corrupt fruit of crooked politics and gangsterism.

Not only in our municipal government but also in our national life there has been a breakdown of the democratic ideal. Under the pressure of an economic crisis the Congress of the United States recently delegated to the President and his assistants vast powers that have made him,

willy nilly, a potential dictator. Mussolini in Italy, Hitler in Germany, the recently assassinated Dolfuss in Austria, and many other lesser lights, are examples of the loss of faith in democracy and the turning to a form of autocracy for safety in the storms which are sweeping the world. It is true that this may be a passing phase of the crisis brought on by abuses that have shaken confidence and brought unparalleled confusion, but our generation must face soberly Mr. Hoover's challenge: "The great question before the American people is, not whether these dislocations and abuses can be mastered and these new and powerful forces organized and directed to human welfare, but whether they can be organized by free men. We have to determine now whether, under the pressures of the hour, we must cripple or abandon the heritage of liberty for some new philosophy which must mark the passing of freedom."

Democracy, in its broad sense, is a fundamental Christian concept. Its impairment or abandonment would strike at the heart of the Christian program. What account is being taken of this new political order into which we are plunging in the education of the Christian minister?

3. A third significant trend in our modern life is the *dominance of the group over the individual.* More and more, life is being regimented. "Rugged individualism" has come to be a term of reproach, and we propose to "crack down" on any man who dares to get his head up above the crowd. We are told that competition is iniquitous, and that co-operation is the chief virtue. We must get to work at a given time, work a minimum number of hours, for a maximum wage, and quit on the stroke of the clock. We go home in automobiles built according to standardized specifications, to apartments built so much alike that they can be told apart only by number, where we sit down to meals prepared at the delicatessen and bakery. We then read the newspaper containing exactly the same news as every other daily, and go to the theatre where we are amused by pictures that are released simultaneously throughout the na-

tion, or listen to chain programs over the radio. We are treated for our ills at a clinic, die in the hospital ward, are buried by an authorized mortician in a funeral service that has been standardized as to scripture, hymns and remarks. When we reach heaven, if we do, we shall no doubt be disappointed if our harps are not stamped with the blue eagle and distributed to us from a celestial department store.

The consequences of this regimentation by group dominance are far-reaching. Personality is leveled down, originality is discounted, achievement is discouraged, ambition is deprecated, moral responsibility is denied, Christian idealism is discredited, the old-fashioned religious virtues are dismissed with a shrug. Of course this tendency in America has not gone to its logical extreme, but it is headed in that direction. To what extent is the Christian minister's education taking account of these changed conditions and attitudes?

4. A fourth striking tendency is *the overshadowing of the spiritual by the material.* There is nothing new in this disposition of human nature. The modern menace is its growing universality. Our control of the forces of nature has far outrun our development of spiritual resources for their human use. Our means have altogether outrun our ends. Mr. Roger Babson recently stated this truth in objective and arresting fashion. He said: "The automobile multiplied by 10 the younger generation's powers of motion. The movies multiplied by 100 their powers of seeing. The radio multiplied by 1000 their powers of hearing. Meanwhile, their spiritual powers have remained unchanged!"

At the heart of the Christian revelation is Jesus' teaching concerning the supremacy of the spiritual over the material, of mind over matter, of personality over possessions. If we surrender at this point we would as well run up the white flag and abandon the Christian enterprise. Yet do we not see signs of yielding in many quarters? In this mighty crusade of the spirit against the flesh Christ and Paul summon us afresh. A traditional content-centered curriculum

will not suffice for the preparation of Christian leaders who must recognize that "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." We do well to pause and ask ourselves if the education offered to the men upon whom we depend for this sort of generalship is best fitting them for their great responsibility.

5. A final immensely significant matter, out of many that might be included, is *the loss of moral conviction and certainty* on the part of multitudes of people to-day. What is right? What is wrong? We used to know the answer. For many just now the line of demarcation has almost if not quite disappeared, and right and wrong blend hazily into each other. Right is what works, or seems to work. Wrong is what fails to get quick results. We are all creatures of heredity and environment, the behaviorists say. Whatever we do and whatever we are is inevitable. Ergo, we are not morally accountable for our character and conduct, sin is a theological fiction,and righteousness is purely a matter of social relationships. This viewpoint is deeper rooted and wider spread than doubtless most of us are willing to admit. It is not simply an academic matter, with which a few intellectuals are concerned; it has colored the thinking of great masses of people, in high places and low. For evidence one needs only to turn to the questionable and even dishonorable conduct of certain business and professional people during the past five character-testing years, and to observe the tactics being employed by some right now to gain unfair advantage at any price.

Seldom if ever has there been an age so marked by uncertainty as the present. Ours is not the critical-mindedness of the nineteenth century, out of which came many certainties. Rather, the minds of men to-day seem to be confused, groping, doubtful, fearful, suspicious. A few profess to know where we are going, but their directons are not very convincing. Sullen anger, paralyzing fear, and devastat-

ing despair have laid hold on countless multitudes, and their sickness of mind and soul is more malignant than diseases of the body.

It is in this realm of soul-sickness that the Christian minister is supposed to be a specialist. He claims to have a gospel adequate for every need, and a living Christ who can solve every human problem. Is his training providing him with the necessary skill to bring this gospel to bear with saving power on the sick souls of men, and to open the way for a divine Saviour to come into human hearts and lives? The charge would be a serious one to bring against us that we are failing to do our utmost as theological educators to equip men for this supremely important service.

## II. Changing Conceptions of Education

It would be strange indeed if education were not changing with the changing social order in which its function is that of fitting men and women for complete living. That conditions are changing more rapidly than educational ideals and procedures is not surprizing; formal education has always been and perhaps ought always to be conservative. But it would be tragic for education to harden into traditional molds and refuse to be modified in the midst of the metamorphosis which life all about us is undergoing. The encouraging fact is that educational theories and practices are in process of profound change. What are some of the most significant of these changes for theological education? Let us notice at least five viewpoints in which the emphasis has been radically shifted in the so-called "new education":

1. Since the work of Pestalozzi and Froebel education has been more and more conceived as *stimulation rather than as transmission.* In the old conception the empty pupil sat in front of the full teacher, the educative process being the replacement of the pupil's ignorance by the teacher's knowledge, through assignment, lecture, recitation, drill, examination. Is it possible that, a hundred years after

Froebel demonstrated its inadequacy, this "discipline" should remain the educational theory and practice of our schools?

Professor George Albert Coe (*What is Christian Education?*) describes transmissive education "as a short name for policies and practices that are based upon the assumption that the primary purpose of education, by which its particular processes are to be controlled and judged, is the perpetuation of an already existing culture, or some part of it." But, as he further points out, it is not possible uncritically to hand on what is good in our past and present culture without perpetuating its defects. This effort to maintain an idealized *status quo,* tends to create unconscious double-mindedness, a mental state which makes it possible for the well-meaning church member, even the Christian minister, to live in two worlds without intentional hypocrisy—the ideal world of the class room and the pulpit, and the real world of everyday affairs.

Over against this conception of education as transmission is placed the conception of education as stimulation. In this view the teacher's chief function is not that of importation of information, but stimulation to critical thinking, to the investigation and evaluation of the past with a view to constructing a better present and a worthier future. In Professor Coe's language the successor to transmissive education must be "creative education . . that places in the position of primacy a purpose to improve or reconstruct a culture or some part of it, and that employs transmission processes—always present anyhow—to this end." It is interesting to conjecture what would happen to theological education if this principle were in thoroughgoing fashion applied.

2. Education as stimulation looks at it from the teacher's standpoint. From the standpoint of the learner the new emphasis is on *education as creative experience rather than as absorption of information.* The results of psychological investigation in learning processes have made it clear that very little learning takes place by absorption.

This conception of education as creative experience is profoundly affecting every phase of modern progressive education. Professor Bower (*Character Through Creative Experience*) states the case clearly when he says:

"According to this point of view, education is vastly more and other than something that can be determined by adults and imposed from without upon passive and receptive learners, however skilful the technique of inculcation may be. It is nothing less than the initiation of the young into a creative personal and social experience. Its techniques must be derived from the processes by which personality is achieved. It is not an operation that can be brought to pass upon the young. It is a process that must take place within growing persons and groups who are aware of what is taking place within their own experience, who assume full responsibility up to the limits of their capacity for what is coming to pass, and who, under the guidance of mature and wise counselors, are making choices and forming purposes in accord with the values which they are discovering in the life-process itself."

The full acceptance of this viewpoint would necessitate a number of radical changes in teaching technique in many theological institutions. To what extent can these changes be successfully made?

3. Few changes have taken place of greater significance than the present-day emphasis on *education as guidance rather than as coercion.* The teacher who, afflicted with the delusion of spontaneous omniscience, takes toward his class the attitude, "You sit still while I instill," is out of line with the fundamental psychological dictum, "Learning is reacting." Equally anachronistic is the attitude of the teacher who seeks to coerce effort from unwilling students by means of extrinsic rewards and punishments. If the motive for learning lies outside the thing to be learned—grades, promotions, degrees, teacher approval, self-gratification—modern education looks with suspicion on the results.

Professor John M. Brewer (*Education as Guidance*) asserts that the fundamental thesis of the new education is

that "Learning to live is the only genuine curriculum." Continuing, he says: "The point of view from which we shall explore education is that schools, colleges, and teachers have but one function: to guide young people in living—to aid pupils in improving, extending, and organizing their individual and co-operative activities. Correspondingly, from the standpoint of the individual pupil, the aim of his education is to learn to improve, extend, and organize his activities. This definition has as corollary the proposition that knowledge exists to serve as an agency for the betterment of living. The same may be said for the office in education of ideals and wisdom."

Reduced to particulars, the educational procedure would consist of the following steps: "(1) Distinguish the several departments of life activity; (2) Within each of these departments prepare lists and analyses, neither too brief nor too detailed, of the important activities requisite for satisfactory living; (3) For each item of activity, search out the needed items of technical knowledge and wisdom; (4) Use these three,—activity, knowledge, wisdom, for the materials of the school and college curriculum."

To what extent are we prepared to adopt this viewpoint in theological education? What would happen if the theological curriculum were reorganized in accordance with this life principle is a bit difficult to conjecture.

4. From Herbert Spencer and Thomas Huxley to the present moment the demand has been increasingly made that education concern itself primarily with practical skills rather than with general culture. To be sure, the two objectives are not mutual exclusives, but the new education insists that needful cultural values may be secured in the course of acquiring practical skills, while practical skills may be quite ignored if the aim be general culture by way of traditional classical education. The theory of "transfer of training" which has come down from John Locke and his conception of education as discipline, has been quite generally discarded in favor of education for specific abilities and social efficiency.

A brief quotation from Franklin Bobbitt (*The Curriculum*) will suffice to set out clearly this educational ideal: "The individual is educated who can perform efficiently the labors of his calling; who can effectively co-operate with his fellows in social and civic affairs; who can keep his bodily powers at a high level of efficiency; who is prepared to participate in proper range of desirable leisure occupations; who can effectively bring his children to full-orbed manhood and womanhood; and who can carry on all his social relations with his fellows in an agreeable and effective manner. Education is consciously to prepare for these things."

If we were to take the position in theological seminaries that the fundamental purpose of vocational education is to help the student to do better what he will normally be expected to do anyhow, what consequences would follow in curriculum and method? The question is an arresting one.

5. The final changed emphasis, of immeasurable significance for Christian education, which time affords to be merely stated, is on *education as integration of personality rather than regimentation of belief and conduct.* Prof. John Dewey once defined education as "the art of taking advantage of the helpless." Much education through the ages has deliberately seized upon the plasticity of childhood and youth to inculcate that which would guarantee the perpetuation of a given way of believing and behaving. In the name of religion the minds of children have been closed to all but one religious viewpoint, and in the name of patriotism they have been denied the inalienable right of free thought and speech. The failure of enforced indoctrination is one of the easily perceived lessons of the modern European disaster.

The inescapable fact is that the supreme end toward which the total forces of the universe move is the development of personality; and when that end is thwarted the penalty is disaster. The ultimate purpose of education is the releasing and utilization of the personality-producing powers which inhere in nature and society.

The demand for character education has arisen from many quarters, and serious attention is being given to the devising of techniques for the teaching of this most important of all subjects. The learner himself has become the modern school's chief concern, rather than lessons, grades, methods and rules. The school with this conception is organized as a miniature society, in which socialization and individualization are part of a single process. People are no longer to be prepared for future living, but are through present living to be equipped for the highest ultimate self-realization.

Are there not almost undreamed of possibilities in the education of the Christian minister both in providing him more effectively with the materials and methods of personality development in others and in aiding him to grow a richer and more dynamic personality for himself? We have no more serious and difficult question in the whole realm of theological education.

### III. Meeting the Demands of the New Day

In the modern theological school are many departments of study and activity. The curriculum offered in the Southern Baptist Theological Seminary is a good example of progressive conservatism Changes have been made and changes must continue to be made to meet changing conditions. What can be done for the student, and what can he do for himself, that will enable him, now and hereafter, to meet the demands of the new day and the "new deal" that lie before us? Let us look briefly at the equipment most imperatively needed by the Christian minister with which to meet the heavy and exacting demands which are being made upon him.

1. The successful minister of to-day and tomorrow must be *equipped for critical thinking on the basis of broad and accurate scholarship.* Never was the temptation to superficiality greater than now. Greek and Hebrew are difficult, and translations of the Scriptures abound. Why spend

precious time reading the Bible in the original? Sermon outlines, and even complete sermons ready for delivery, may be had cheap for cash. Why bother with homiletics? America's richest and most successful captain of industry has called history "bunk." Why not agree with him and escape a lot of hard work? Theology is out of date, psychology is a delusion, sociology a snare, missions an outmoded and impractical dream, church organization and administration a thorn in the flesh, religious education an invention of the devil and the modernists. Thus the minister may reason with himself, and go out to do nothing but "preach the gospel and win souls." Strangely enough, however, he soon finds himself with nothing to preach and no souls to save. The churches in self-defense, have resorted to that abomination of desolation, the "annual call," and skillfully pass the brother on when at the end of the year he has exhausted his available supply of sermons. The Christian ministry, above all callings, needs today men who know how to think, and who possess a mastery of the tools and materials of thought. Never was genuine scholarship at a higher premium than in this age of doubt and confusion. The theological seminary that does not demand a rich background of accurate knowledge on the part of its students is doing them and the cause of Christ an inexcusable wrong; no less is the wrong if these same students are not stimulated in every possible way to independent, constructive, critical thinking.

2. A second requirement, of fundamental importance, is that the Christian minister shall be *equipped with thorough understanding of human nature and conduct,* both through the study of psychology and through creative experience with individuals and groups. Other men deal primarily with *things,* and with persons only in their relation to material value. The minister deals primarily with *spirit,* and with material values only as they relate to the spiritual. Psychology, the science of human nature, has developed many vagaries and has often been non-Christian and anti-Christian, but, aside from the study of the Scriptures, is

perhaps the most important single subject which should be mastered by one who all his life must deal at first hand with people.

Of more practical importance than the study of text books on psychology is the first-hand study of people in typical situations. Once the assumption was that students are to withdraw from the busy life of the world to acquire knowledge and ability which they would take with them when they re-entered human affairs. That assumption has been definitely proved fallacious. Men learn best what they have put to use; and scholarship is vitalized only by its contact with life. A student's usefulness may be seriously marred by bookishness divorced from human experience. Men may be actually miseducated who achieve the highest scholastic grades if there is failure to thrust them out into the current of the world's problems and needs. The by-products of three or more years of guided experience in a cosmopolitan student body at work in a great city may easily be worth as much as the formal class room discipline. Ought we not to lay more stress on these concomitant values?

3. Another demand, perennial in its nature but peculiarly imperative now, is that the Christian minister be *equipped for wise and effective leadership.* The Christian leader is the man of vision who sees more and more clearly than others. He is the modern equivalent of the Old Testament prophet—God's spokesman to a confused and lost humanity. His is a message of individual regeneration and social righteousness. The principle of guidance upon which we are insisting in his education must be translated by him into terms of leadership of his Christian forces.. The true Christian leader can be no ascetic, withdrawn from the affairs of men, but must be a bold and courageous champion of the cause of Christ in all its aspects—political, social, economic, moral, spiritual.

Leadership is not merely a matter of intellectual equipment. It is even more a matter of spiritual enthusiasm, of

devotion to a cause. The true Christian leader is one who has been mastered by Christ and has dedicated himself without reservation to the purposes of Christ. Men are trained for such leadership by stirring their spirits to utter self-dedication, and then giving them opportunity for practice of the principle of Christ when he said, "If any man would come after me, let him deny himself, and take up his cross and follow me." For a theological seminary to give men this kind of preparation is to render a service beyond all estimation.

4. Growing out of sane educational pragmatism, and the demands of our scientific age, is the necessity that the minister be *equipped with practical skills for making actual the Christian ideal.* A modern church is in many respects a business enterprise. It is an educational institution, a social service agency, a family of brothers and sisters, a spiritual democracy, and a missionary and evangelistic agency. The minister is called upon to be an expert executive in all these difficult relationships.

Practical skills are acquired by practice under guidance. Men learn best to preach by preaching, to teach by teaching, to serve by serving, to deal with difficult pastoral problems by confronting them, to be missionaries and evangelists by fruitful practice. Just as in medical school, class room instruction is supplemented by clinical experience, so in theological education the academic should be combined with the practical. The seminary that works out a curriculum successfully providing this combination will win for itself the everlasting gratitude of the churches.

5. More than every other demand, and doubtless closer to the heart of Christ, is the supreme need that the minister be sent out into the field *equipped with Christ-mastered personality for the transforming of other personalities into Christ's likeness.* What the preacher is speaks more loudly than what he says. His religious life must be contagious if it is to be effective. He is to be far more concerned to bring to bear the saving power of Christ upon the lives of individ-

uals than to preach eloquent sermons and raise church budgets. His success is to be measured far more in terms of intangible spiritual values than by statistics and standards.

This requirement lays heavy responsibility upon faculty and student body for the creation and maintenance of an atmosphere of spiritual warmth in which it will be easy to love one another, to pray and worship together, to co-operate in unselfish service, to keep alive the passion for Christ and the souls of men. He who among us chills this atmosphere or disturbs this fellowship is a stumbling-block in the way of achievement of our highest objective no matter how brilliant his scholarship or efficient his work. We are never to forget that the Master himself said, "This is *my commandment,* that ye love one another, even as I have loved you," and that a sin against love is in his sight the blackest sin of which the Christian can be guilty. Reverence for personality, the very heart of Christian philosophy, must first be learned within our own circle and then must extend without distinction of condition or color, to every person of the human race as being in himself of infinite value. If we fail at this point nothing else will greatly matter, for we shall have missed the prize of the high calling of God in Christ Jesus.

# The Pastor Getting Started and Getting On.

I. G. Murray, 311 E. Holston Ave., Johnson City, Tenn.

The "knee action" wheels of wisdom and grace are essential to smooth, comfortable and safe motoring throughout any pastorate. This is especially true at the beginning.

Many pastors, no doubt, have vivid recollections of such initial experiences. Often, they are so novel as to be unique and unforgetable. For sometime beforehand, the expected coming of the "new preacher" is made the chief topic of conversation, both in social and religious circles; and elaborate preparations are made for his reception. The parsonage is set in order, and the pantry is filled with supplies for the table. Speculation is rife as to whether "that preacher and his family will suit our church or not."

As the time draws near for the expected advent of the new family a reception committee is appointed to meet the train and take charge of the strangers, and convey them to the manse. A few of the elect faithful are there assembled in waiting to receive and join in extending to "our pastor" and family a hearty welcome.

Judging from their manifestation of loyalty and seeming willingness to co-operate, the outlook is very auspicious. In an early issue of the church's denominational weekly there appears a flattering description of the reception which the Hustleville saints have given their "new pastor and family," "receiving them as with open arms." To all appearances, "everything is lovely and the goose honks high."

Chief interest, however, centers in the coming Sunday morning when the pastor-elect will make his first public appearance and deliver his initial message. When this hour arrives the church is filled to capacity and all are in expectancy. The true and faithful are there as are also the backslider and the careless who are seldom seen in the church except upon special occasions. Those of other denominations are also present. Some of these are there from curiosity and others from real friendly interest, who not only wish to hear the pastor's initial sermon, but also to

join in extending to him and family a hearty welcome to the community.

A scene which occurred near forty years ago, is remembered with amusement. It is that of a young pastor just out of seminary entering upon the duties of his first pastorate, and being formally received into the membership of a village church in sunny Florida on an ideal Sunday morning in June. A good deacon who had a serious impediment of speech had been appointed as master of ceremonies for the occasion. The dear man could sing and offer public prayer without a bobble; but when he attempted public address, it was indeed distressing not only to the speaker, but also to his hearers. It was "tu-tu-ku-ku-ku-s-s-s-c-c-c" with the emission of a hissing sound only less pronounced than that of a goose or escaping steam.

All went well, however, until after the sermon when a hymn was announced and an opportunity was given for those wishing to unite with the church to present themselves during the singing of the hymn, the congregation standing. As the people arose to sing, the stuttering and embarrassed deacon took his stand before the pulpit. The pastor then descended from the rostrum, gave the presiding officer his hand, and also his church letter.

Now, the fun began—if fun it was. When the hymn had been concluded, the people were requested to "re-s-s-sume—your s-s-s-a-t-t-t-s-s-." And then the program continued. This consisted in the public reading of the pastor's church letter; putting the vote for the applicant's reception into the membership of the church; the formal extending of the hand of fellowship and appropriate words of welcome on behalf of the church. All of this was trying and embarassing enough, especially to the young pastor who had a battle with himself in the exercise of his self-control and in concealing his feelings of amusement and in maintaining that dignity which was befitting the occasion.

Fortunately, however, these exercises were brief, and all passed off so well that one of the intellectuals present said to his new pastor, "It was an auspicious beginning."

Similar episodes, differing in detail and subject matter and scattered over five states and many years of pastoral experience, have left their indelible impressions and furnish suggestions which are given below, and which it would be wise for pastors to ponder and to heed.

The call should be unanimous. To accept a pastorate upon a divided call is to skate upon thin ice. Largest success cannot thus be assured. Opposition to a pastor rarely grows less.

If possible, defer making changes in church administration and officials until you are well acquainted with the personnel of your people and the needs of the field. People are usually conservative and are devoted to their leaders and customs. It may require time and the exercise of patience and education to effect necessary changes without hurt.

Leave behind no unpaid bills. These would be a reproach to yourself, a handicap to your successor and an embarrassment to the church.

The church and community should be congenial to the tastes of the pastor and his family. They should feel themselves socially at ease and qualified for the work of that particular field.

The parsonage should be put in good repair, before the pastor's arrival. When the pastor and his household are housed within, it is usually then too late to make any suggestions as to needed repairs and changes. There is danger that the penuriously inclined will interpose their opposition, saying, "It's not needed; it's as good as mine," and the pastor will be left to meet the expenses, or the work will not be done, however much it may be needed.

Get acquainted with everybody just so soon as possible, and be able to recognize and call each individual by name. People like this. They will resent and refuse to excuse failures to do so. This is true of children as well as of adults. Visit; study the people, their faces, and their peculiar needs.

Upon arrival, take up your abode in the parsonage. If for any reason this cannot be done, it is wisest to live at a

hotel until this is possible. There may be invitations to spend the time in the home of a member "until you can get settled in the parsonage," but it is usually wise to decline such kindnesses and thus avoid being brought under obligations to anyone. Those extending to you such courtesies may one day seek to make you do their bidding, and remind you of the "many kindnesses I have done you." Most churches have one or more self-appointed bosses who seek to control the pastor and through him the entire church.

Be impartial in your relationships and dealings. Have no pets. In many churches there are factions, and also those of an unsavory reputation. An alliance with either of these classes might constitute a serious barrier to success, if not a fatal handicap for a pastor.

Do your own unpacking, if possible. Remember the colossal blunder of Hezekiah in showing all he had in his house to a foreign delegation. Church people are only human; and some are curious and like to pry in and talk freely and hurtfully of a pastor's belongings, saying "They've got too many things, more and better than I have"! The privacy of a pastor's home, like that of any other residence, should be kept inviolate.

Seldom, if ever, return to a field when once you have left it. Invitations to go back and conduct funerals and officiate at weddings should usually be declined, unless circumstances should make such action necessary and excusable. In the event you should go, insist that the pastor shall be invited to participate. The observance of the golden rule would require this much. In fact there should be beforehand a perfect understanding with the pastor and he it is who should upon the request of those concerned extend the invitation. Do not try to dictate as to who shall succeed you. Your choice might not coincide with that of the Lord, and prove to be unsatisfactory to the church.

Decline invitations to Sunday dinings. Sunday visiting is an evil. Its practice is a bad example. It is in violation of the command to remember the Sabbath day to keep it

holy and to abstain from all forms of labor. It is a divinely appointed day of rest. The Sunday dining may be well intended; but at the same time keep a good woman away from the morning hour of worship, and make the Lord's day of rest the hardest for her of the week. How can a pastor and his wife, on this sacred day of rest, take their seats at a table loaded with good things in their honor and look into the flushed and weary face of a good woman seated at the head of the table, without a twinge of conscience? Besides all this, the pastor needs to be at home where he can rest and make preparation for the evening worship. And finally let it be remembered and never forgotten, that favors conferred call for the return of the same in kind.

Require in your initial contract that the church to which you are going shall agree to pay your moving expenses, and for trips to conventions and religious gatherings in which you are their representative. You are moving upon their solicitation. It displays a large amount of audacity for a church to ask a pastor to move hundreds of miles, or make a long and expensive trip to a convention to represent them at his own charges.

Have a perfect understanding as to the amount of salary which you are to receive and as to when and how it shall be paid. Do not allow penurious souls to deceive you by telling you with an assumed air of pity: "The Lord will take care of you and give you souls for your hire." These statements, as made, are fallacious, only partly representing the facts. God does take care of His own who are industrious and frugal, and conform to His laws in caring for themselves. A pastor should strive to lead lost souls to Christ; but he will discover that these will not pass as mediums of exchange or suffice for the payment of debts, or be of any avail whatsoever when in the midst of the proverbial rainy day, and dependent and feeble old age stalks like a grim specter before him.

Begin as you can hold out. Refrain from indulging in sensational and spectacular stunts to attract the attention of the unthinking public. This will soon play out. Teaching

a Sunday-school class, preaching to missions or country churches on Sunday afternoons should be carefully pondered before they are undertaken. People will usually accept all a pastor will give them, and, when in broken health he is forced to give up his work, they will allow him to drift where he can, and shift as best he can for the support of himself and family.

Come to an early understanding with the choir, and those who are to lead in singing, and organize them under a competent director for efficient service. The choir should not be regarded as the "War Department" of the church, but a potent and uplifting spiritual force. These leaders should be clean in their private lives, dependable and be the loyal supporters of the pastor. The singing should be apropos to the pastor's message and purpose. He should never yield his right to say what hymns may or may not be sung, or what special music may be presented. Public worship should not be allowed to become a Grand Opera performance. People usually attend church for worship, for instruction and spiritual strengthening and everything presented should converge on this one purpose. Worshippers enjoy best, at least some, old hymns which they can join in singing. This, of course, does not mean that solos, anthems and other helpful offerings and programs should be excluded. For the most efficient service weekly choir practice is essential. Prolonged, laborious and repeated rehearsals are required of world famous singers and actors. This is why they are famous and multitudes flock to see and hear them, paying whatever is necessary to witness their performances, and sit spellbound for hours listening to their singing. Should less be expected of those who lead in programs of public worship? Because of lack in preparation and co-operation the midweek prayer meeting and the Sunday evening services are often uninteresting and become serious and annoying problems. Where there are no definite plans and preparation for any given service and the pastor is left to lead his own singing, it is indeed distressing, discouraging and a reproach to the church. When this is

true it is no wonder that people remain at home and listen in over the radio to those who love and honor their Lord enough to prepare themselves for a respectable hour of worship. All this, however, does not mean that prayer-meetings are to be robbed of their freedom and spiritual power by putting them in strait-jackets of formality.

Beware of those who come to you with gossip, malicious or idle. They will inform you of the "deplorable spiritual condition of our church." They are usually disgruntled and dislike certain policies of the church or hold grudges against certain individuals to whom they object as leaders. All such information should be received in silence and careful noncommital. You are floating now between Scylla and Charybdis! If you take sides with them and say "You are right," they will with alacrity publish it abroad, saying "The new preacher says I am right." The wisdom of Solomon is needed at this critical moment. A failure to meet the situation wisely may prove a pastor's undoing, the encouraging of a chronic objector, the widening of a breach or a continued feud or the final disruption of a church.

Resolve to be uniformly gracious both in and out of the pulpit. Nothing a pastor can do will yield larger or more gratifying dividends. Without a genial personality and politeness, little that a pastor can do will amount to much. If he is brusque, scolding and insulting to those who honor him with their presence by coming to hear him preach, he will soon drive them away and find himself preaching to empty pews. Those to whom a pastor ministers have a right to expect of him the deportment of a refined and courteous Christian gentleman.

A pastor should enter a new field with faith in God, a determination to succeed and a firm resolve to know nothing among those to whom he ministers save Jesus Christ and Him crucified, and to proclaim Him boldly as God's sovereign remedy for sin, their anchored hope of immortality and their Great Exemplar. Let him thus preach the Word, and confirm it by his daily living, and the fires will descend from heaven and light the morning and evening sacrifices.

# Life Factors and Tendencies.

## Personal Values vs. Property Values.

Strictly speaking there is no such thing as "property value." Material substance has no value except as related to persons. Value is personal appreciation. Property is personally appropriated material.

Current discussions, trends and programs in the United States make it important that there be clear thinking on these matters. Increasing insistence is being made on the distinction between "property values" and "human values." In talking of "human values" it becomes clear that there are some who are not thinking of "human" in the higher implications of personality with clearness and consistency.

What has become increasingly clear is that the Constitution of the United States was constructed far too largely on the assumption that life consists in substance and is to be measured by the happiness supposed to come with the acquisition of things. Our laws have been made very largely with a view to protecting "property rights." There has been far too little concern for "personal rights." Personal rights have been considered chiefly in terms of the rights of persons to get and to hold "property." The truly essential "human values" have had scant place in our fundamental laws, and in the objectives of our various units and forms of government.

There is in process a decided change in objectives of society and of government. Human values are getting more consideration. But the Constitution remains as it was, and the laws are still to be construed in terms of the Constitution. There is an urgency in caring for human values that many leaders, apparently including the President and his chief lieutenants, feel cannot wait on reconstruction of the Constitution. The Gold decision shows that a majority of the Supreme Court take this view and are ready to strain the Constitution to the breaking point in order to save the human values as compared with the property values. That is a dangerous way of effecting even most desirable change.

One thing that is needed now is for our leaders to see clearly that property has value only in relation to persons, becomes property only as possessed and used by persons. Hence the only right question pertains to the possession and use being rightly and righteously distributed among all the persons involved. What is troubling the country now is the fact that some have a serious surplus of property, while the vast majority have less than they seem to require, and many are without any property at all. And creation of values in terms of property has been largely suspended. We have even deliberately destroyed values on a vast scale.

In trying to remedy this situation some serious mistakes are being made. The questions connected with it bulk so large in the thought and planning of the day as to put property out of all true perspective in the measuring of "good" in life. Then, the distress of the many is being dealt with by opportune and temporary methods rather than fundamentally and by principle. It is not sufficiently recognized that the present emergency is not temporary, but must continue until it is recognized that it grows out of fundamental errors and evils in our economic and social organization. We are in the initial period of a new socio-economic order. The situation demands the most searching and radical investigation of our theories and system of corporate life, and courageous changes to meet the conditions of a right, even a possible, order.

Meantime our opportunism is creating a mass dependence and a demand for distribution and for planning for the multitudes on the part of those in authority, that no society can possibly bear. In meeting an emergency we are creating a condition that can mean nothing but worse disaster, the disaster not only of want but of helplessness. In meeting physical need we are undermining character, destroying personality.

The superficial popularity of the present efforts is found on the one hand with those who are beneficiaries of an enervating dole, whatever disguise may be adopted; and on

the other hand with those who hope that their special privileges in getting and holding property may be saved for them. The quicker we see the hopelessness of our methods the better. It is in vain to wait for better times to revise our system. It has broken down and cannot be restored. It cannot even be sufficiently repaired to carry us out of the mire. We must have not only a new industrial machine, but a new kind of machine. And we must know that no sort of machine can carry us safely and securely until it is planned, constructed and operated by better men than we are at this time. Personal values are the only values. And personal values are derived from our relation—individual and social—to God. We must treat ourselves and treat one another as related to God and must build a social order on divine principles.

## Roger Williams Tercentenary.

In 1635 Roger Williams was formally exiled from the Massachusetts Bay Colony for his heretical views, especially as regarded the separation of Church and State. Because of illness, delay in his going was permitted under condition of his keeping quiet on his offensive theme. He was not a man to accept such a condition. In January 1636 he anticipated rearrest by fleeing and soon began the settlement of Providence.

The American Baptist Historical Society, Chester, Pa., are promoting celebration of this "first Baptist" of America.

"It is hoped that sometime during the two year period a Roger Williams Day may be observed in the churches. Material appropriate for such use will prepared and historical studies setting forth the contributions made by Roger Williams to political, social and religious life will be published."

In several denominational weeklies an article has been published giving the essential facts about Williams, and brief appraisals of him by historians.

Within these two years all American Baptist bodies and every Baptist church ought to have some occasion in which

the work and significance of this pioneer will be emphasized. All the world now needs to learn afresh what Williams suffered to inaugurate. Even in these United States a new generation needs a clear lesson on "Religious Liberty," 'from the beginning a trophy of the Baptists.' In no spirit of sectarian pride, but in grateful appreciation of our history and in discharge of our obligation to the present and future of mankind all Baptist churches should take note of this tercentenary.

"The people of his own day could not understand him. They thought he had lost all reason. George Fox said he was 'like a wild Ishmael, his hand against every man.' Others called him the New England Firebrand. Some said he had a wind-mill in his head. Mr. Bradford, Governor of the Pilgrim Fathers, said he did not have good judgment and was deficient in logic. So they feared him and his policies and believed that his views would wreck society, if they were established. When Rhode Island was founded and people began to gather there, the leaders of Massachusetts dreaded it, looking upon it as a center of anarchy and the dwelling place of heretics and criminals.

"But since within the past few years his writings have been studied by students of history, Roger Williams has been looked upon as one of the great political and religious leaders of all time. As a statesman working almost alone he formed a new colony based upon principles hitherto unrecognized. As a religious man he saw distinctly the spiritual teachings of Christianity—that what God desired was love, goodwill, charity, helpfulness in the spirit of Jesus.

Those who have studied his life and writings have been amazed at the tolerance and kindliness of the man under all circumstances, the breadth of his mind, the number and variety of his interests, the extent of his achievements, his insight into puzzling problems, and his ability to steer a straight course through all the maze of conflicting political and religious shibboleths, creeds and doctrines toward the erection of a new social structure in which human worth would stand supreme."

# Book Reviews

## I. THEOLOGY, PHILOSOPHY, APOLOGETICS

**Exploring the Deeps.** By Archibald E. Deitz, D.D. Fleming H. Revell Company. 1935. 121 pages. Price $1.25.

The title of this little volume is rather prepossessing for the subject matter. It is a splendid presentation of elementary matters involved in the fundamental conceptions of the Christian faith. It is written from the Lutheran standpoint, and is supported by frequent Scripture references. For a layman or a preacher who is interested in a brief general statement of central theological problems this book will prove helpful. H. W. TRIBBLE

**Modern Discoveries Which Help Us To Believe.** By George McCready Price, M.A., Walla Walla College, College Place, Washington. New York and Edinburgh, 1934, Fleming H. Revell Company. 209 pages. Price $1.25.

Dr. Price says: "This book is written to convince friends and enemies alike that there are great numbers of objective facts which are on the side of the old-time Christian beliefs. Modern Christianity has nothing to fear and everything to gain by gathering to herself all those scientific facts which we are accustomed to regard as the special characteristics of the knowledge of our day. And as she realizes the meaning of the present situation, it is certain that the Christian Church must inevitably return to the complete acceptance of both the record of a universal Deluge and of the literal Creation back of the Deluge ruin. And having accepted both these vital ideas, she will find that all the other outstanding problems in the field of science and religion will be solved almost automatically."

This is almost too easy. Yet some will find it so. These will be such as already believe and gladly follow a very earnest teacher in manipulating scientific facts to escape any disturbing interpretations of which our day is far too prolific. Professor Price is one of those who so rejoice still in fighting "Darwinism" and other transcended theories of science while insisting very emphatically on religious interpretations often as inadequate as Darwin's evolution in the realm of biology.

The method of the book is that of a Catechism arranged in twenty-seven chapters in which the reader is introduced to a powerful array of facts, all made to bear upon the religious dogmas to which the author is committed: "Writing World-History in Advance" teaches a seriously erroneous view of the essential nature of prophecy. "The Great Denouement" sets up a special view of the Millennium."

W. O. Carver

**The Christology of the Apologists.** By V. A. Spence Little. Charles Scribner's Sons. 1935. 240 pages. Price $2.25.

The chief doctrinal problem that engaged the interest and elicited the writing of the church fathers for the first thousand years was Christology. Practically every other doctrinal statement to be found in these writings is related in some way to the interpretation of the person of Christ. In this volume the author gives a very helpful survey of the interpretations of Christ made by the apologists. The chief writers considered are Diognetus, Justin Martyr, Tatian, Theophilus, and Athenagoras.

The author has made the fruits of his study more accessible to the average student by following a fairly definite and clear analysis, and by putting his findings in clear language and brief paragraphs. In other words, he guides the student through the study. That is a worthy recommendation for any book of this sort. This volume comes in the

Studies of Theology Series. It will prove helpful and interesting to all students of the history of Christian thought.

H. W. Tribble

**What Baptists Believe.** By O. S. C. Wallace. Baptist Sunday School Board. 128 pages. Price 60 cents.

This book, in somewhat larger form, has been a household treasure for thousands of Baptists for over twenty years. The present volume has been revised and largely rewritten to meet the plan for the new study courses now being published by the Sunday School Board, Nashville. It is still an exposition of the New Hampshire Confession, from which confession the various articles discussed are quoted, as in the original volume.

Dr. Wallace possesses a keen mind, a great heart, and, for his present task a deft hand. He is at his best when he is preaching, or writing about, the fundamental doctrines which Baptists *ought* to believe, whether they do or not. This book in its present form, preserves the best of the original, and clarifies and enforces the heart of Baptist Beliefs in a fashion peculiar to the unique gifts of the saintly author.

F. M. Powell

## II. MISSIONS, RELIGION, HISTORY

**God and the Cosmos: A Critical Analysis of Atheism.** By Theodore Graebner, D.D., Professor of Philosophy in Concordia Theological Seminary, St. Louis, Mo. Wm. B. Erdmans Publishing Co., Grand Rapids, Mich., 1932. X + 352 pages. $3.00.

This is a powerful book. Powerful because it discusses a question of vital importance, not primarily for the Christian Religion as a system, or for any particular theology, but of vital importance for the spiritual values of humanity. It

is powerful, too, because it makes use of a vast amount of scientific, philosophical and general literature, and gives exact citations to sources and authorities throughout.

Than the Concordia Seminary there is in the world to-day no better fortified or energetic stronghold of the world view that has dominated the course of a wide stream of Christian thinking from Luther to Machen and Barth (with apologies to both). It is strong because it is widely learned and keeps posted by diligent reading of representative (and much that is not representative) researches, reports and reflections on the progress of scientific and theological thinking; because its men are trained and skillful in the forms of logical procedure; because of profound earnestness of conviction that the honor of God, the worth and the glory of Jesus Christ in humanity, and the purity and effectiveness of the Gospel are all involved in the warfare which they wage against the errors, the conceits, the arrogances and the atheisms of "free" thinkers.

One must add that they bring over into the twentieth century the ideology and the methodology which obtained from the sixteenth to the latter part of the nineteenth century. If there are those who scorn that ideology and methodology let them go and consider how these constituted the framework and the carriage of a movement that caught up, clarified and transported the chief human values out of the "Dark Ages" into the luminous modern era. And let them consider that much of the boasted modernism of to-day is putting darkness for light and is beclouding our day of illumination with the gloom of disillusionment and despair.

Even so, the forms of past centuries will not suffice to save our own decades While the fight for the old forms is hopeless it is not futile. It is reassuring to millions and holds them in a militant stand for the old paths until new ways can be opened for getting on with the eternal values.

Discrimination is needed, terribly needed in an era when men are too ready to lose sight of the eternal in the bewilderment of the fascinations, the follies, the futilities and the

failures of the immediate. We need to distinguish between the foundations and the forms, to utilize all new knowledge and achievement for the rearing of a better structure founded on "the things that cannot be shaken" and held together by the eternal verities of character and society.

Where it seems to some of us a mistake in method is made by some great defenders of eternal truth is that they emphasize overmuch the errors of progressive thinking and scientific progress and use too little the positive in thought and discovery in advancing the structure of life. Protection of what we have is necessary but our chief business is building the Kingdom of God.

Reading this powerful book does not enable one to agree fully with the claim:

'The Author's argument is based on 20th century thought and does not operate with the arguments and concepts of earlier apologetics."

It seems to one reader, at least, that the argument is not *"based"* on twentieth century thought. It ought not to be. The *base* is not found in our century for a truly sound argument. Furthermore, the thought does "operate," entirely too much, "with the thought and concepts of earlier apologetics." Its materials are taken from current views right largely, but they are wrought in the thought forms and conceived in the concepts of previous apologetics, so far as religion and theology are concerned, which is the real field of the book. And it is just here that this type of apologetics must increasingly break down. The new wine cannot be confined in the ancient skins. It satisfies those who care little for the new wine to parade the old skins, but not those who appreciate the new wine and are keen enough to see that in pouring it these earnest handlers allow most of it to run over the outside of the old skins and fall to the ground. One gets the impression, for all the erudition and argument, that the saving of the old skins is more important than conserving the wine. With that reservation one can heartily, enthusiastically and with admiration underwrite the claim for this volume:

"New contributions to the criticism of atheism and its allies are made. The rational argument for the existence of a God is not elsewhere to be found in its present day scientific form. For the first time, the argument from the composition of organic molecules is presented. The discoveries of Eddington, Jeans and Millikan; the bearing of the Quantum Theory and of the Principle of Indeterminacy on the acceptance of Spirit and Free-Will; the bearing of genetics on materialism and evolutionism; the Interaction problem as seen in its modern aspects; the argument against evolutionism derived from plant fossils (paleo-botany); the bearings of latest scientific investigation—represented by Dr. Clark's Zoogenesis and Dr. Miller's treatise on fossil men—all this is new material entirely and makes the book a positive contribution to the criticism of atheistic science.

The book has a complete set of footnote references to authorities quoted.

A complete glossary of scientific terms makes the book readable also for the non-professional student."

W. O. Carver

**Goro Takagi—Musician.** A tribute by William Merrell Vories, LL.D. Omi Brotherhood Book Department, Omi-Hachiman, Japan. 1934. 143 pages. $1.00.

Dr. Vories, himself a quite extraordinary man, with a unique missionary career, tells here with artistic skill, moved by profound affection, the story of finding a young Japanese violinist on a Pacific steamer; of the subsequent career of this man in the Omi Mission until his death from peritonitis in 1931. His life history is briefly given, his artistic soul and service are delineated; his unselfish Christian character portrayed. How well it is all done, and how appreciated was this artist-saint may be guessed by the fact that the little volume was printed five times in its first eight months. The author says, truly: "This is not biography by

a historian but the tribute of a friend." He suspects that he 'will be suspected of exaggeration in proportion to the fidelity with which he tells the simple truth.' It is a charming and useful little book. W. O. CARVER

**A History of Religion.** By Herbert H. Gowen, D.D., F.R.As.S., Milwaukee, Wis., 1933. The Morehouse Publishing Co. 698 pages. Price $3.50.

Let me say with emphasis and ardor, here is the *History of Religion* that one has long desired, and waited for with timid hope that someone would write it. Our histories of religion and our works in *Comparative Religion* have, most of them, been marked by a slavery to "scientific" demands that cramped freedom of expression. The place of God in the making of religions has been avoided and especially the peculiar features and characteristics of the Hebrew and Christian religions have been treated with a hesitancy or a prejudice that refused any adequate recognition of the facts, and so failed to give any true interpretation of religious history as a whole.

Here is a work of such obvious scholarship, of such freedom of spirit in handling the materials, of such insight, and withal of such mastery of an easy, vigorous literary style as to make it a delightful instrument of acquaintance with this supremely important field.

I would by no means agree with the able author's treatment or statements at all points. Again and again I would have my own, different, way of understanding the facts—and at times of what the facts are, for even there there is room for difference.

Yet the spirit and method are so satisfying that I can adopt as my own the publisher's claim, and add my gratitude that the publishers have given us seven hundred such delightful pages in fine form and at a price so reasonable:

"The charitable and scholarly temper of this book, writ-

ten by a recognized authority on religious and secular history, may be seen in two or three phrases taken from the introduction: 'I wish to confess here and now that the present volume is conceived unashamedly from the Christian point of view;' 'we must be careful lest in smiting at the religion of primitive people we smite where God has left some witness to Himself;' 'having . . . made clear my way of approach . . . let me from henceforth sink the theologian in the historian."

Few historians are gifted with the happy faculty of writing at once learnedly and with clarity and ease. Dr. Gowen's power to do both makes *A History of Religion* the sort of book to which the general reader will sit down with pleasure—and the sort to be heartily welcomed by the student of history, so frequently left gasping for breath among dry and dusty tomes."

W. O. CARVER

**A Student's Philosophy of Religion.** By William Kelley Wright, Professor of Philosophy, Dartmouth College. The Macmillan Co., New York, 1935. XVI + 566 pages. $3.00.

Strictly speaking this is not characteristically a *philosophy* of religion. It is an *introduction* to the study of religion for undergraduate students. It is philosophically handled but, has history, psychology, speculation, appraisal, frank expression of the author's views on most important aspects of the study, although on some of the most vital matters he is splendidly impersonal. The author is committed to certain views of evolution, of contingency and freedom and the concept of a Finite God. Naturally his handling of his materials contributes to the support of his theories.

The chapters are brief, usually about twenty pages. The references are numerous and thoroughly annotated.

The Author indulges quite too freely in general statements, apparently feeling no need for exactness. Even for philosophical handling this is not always to be approved.

Take this, for example: "As in the case of Buddhism nearly all the knowledge that has come down to us regarding the Founder of Christianity is contained in literature written by adherents of the religion a considerable time after his death." No comment for the informed is needed; but such a statement for uninitiated under-graduates would be seriously deficient and misleading.

The work is arranged in three *Parts*: "Religion and the conservation of values;" "Religion and the self;" "Religion and Reality." The author is a "liberal" but his liberalism is of varying degrees in the different sections of his subject.

First published in 1922, this new edition carries some revision. Two chapters that were felt to be needed were not inserted where they properly belong but appear in an "Appendix," one supposes for economy in manufacture. These chapters deal with Religion in China, and Mohammedanism.

W. O. Carver

**The Great Wall Crumbles.** By Grover Clark. The Macmillan Company, New York, 1935. XV+406 pp. Price $3.50.

To write of China with real profit to readers requires wide background, extended contacts with studious reflection, insight into factors of social progress.

The author of this book has all this, quite manifestly. He writes with an obvious objectivity but at the same time a very genuine, if quite calm, interest. He seems not to be trying to write a book, plead a cause, promote anything but intelligence and human interest. One would almost know without being told that he was led to write by the eager interest of listeners in hotel lobbies, steamship salons, clubrooms, private homes. Why not help a wider audience of unmet listeners? So, here it is: "less an effort to tell the story of the crumbling of China's wall of isolation and self-sufficiency than to indicate something of what that crumbling, and the rebuilding which now is going on,

mean." It is all so modestly and quietly done as to be almost impersonal. The final chapter breathes with a message for which all the 380 preceding pages had prepared: "Co-operation or Disaster." Its analysis is keen but simple. Without co-operation "the West itself and the resurgent East will be destroyed together in the clash of the forces and ambitions which the West has evoked." It is a major book on China.

W. O. CARVER

**Christianty Tested.** Oscar MacMillan Buck, Professor of Missions and Comparative Religion at Drew Theological Seminary in Drew University. The Abingdon Press, 1934. New York, Cincinnati, Chicago. 257 pages. $2.00.

There is a gratifying earnestness in "re-thinking Missions" in this transition age. The "conferences" of missionary statesmanship have been working at this these twenty years now. The so-called "Laymen's Commission" provoked an intensification of energy at this important task. Most of the commissioners were not really rethinking this great enterprise, not having previously thought at all deeply into it and having no purpose of continuing their thinking concerning it. They lacked both the perspective and the historical knowledge, as also the convinced concern which would make them competent for their undertaking.

Others have made use of their criticisms and their theorizings in further study of the enterprise in its philosophy, its objections, its methods and its techniques. A new science of Missions is in the making.

No one has dealt with the subject with more ability, more insight, more realism, more sympathy, more courage than Professor Buck. He brings to his task a life-long interest—he is fifty years old—twenty years of teaching experience, the advantages of much travel and of profound study. He writes with great clarity and literary excellence.

It is probably an advantage that Dr. Buck draws his lines

with a sharpness that frequently overstates the facts; and that he exaggerates the discouraging aspects of the situation. Several times he became so conscious of his overstatements as to feel compelled in foot-notes to qualify his text, and even then left his pictures out of focus. Yet informed readers will understand and will be challenged more than by soberer statements.

In the main the author shows a very unusual knowledge of missionary history—lack of which is one of the most serious disqualifications of many would-be missionary statesmen. Along with this fault—not of this volume—I would put ignorance of the Christian Scriptures or the ignoring of them.

Dr. Buck holds steadily to the uniqueness and essentiality of the Christian Gospel while advocating very radical and extensive changes in methods and interpretations. He insists that the "New Manual for the Missionary" has not yet been written. He does not here undertake it. No one has done quite so much toward making such a manual possible unless we may except Dr. McAfee. I hail a fellow worker in a noble task with gratitude and great appreciation, always reserving the right to modify and to differ, a right he will be glad to acknowledge if only we will really work at the job.

W. O. Carver

**The United States and the Caribbean Area.** By Dana G. Munro, Professor of Latin American History and Affairs, Princeton University. Boston, 1934. World Peace Foundation. 316 pp. Student Edition, paper 60 cents.

In straight-forward directness this volume gives the essential facts of our national relation with each of the entities of this Area in the current century. Probably nowhere else can one so readily get this important information.

An Appendix gives the several treaties made between the United States and Panama; Dominican Republic; Haiti; Nicaragua.

Here is reliable information in a field in which there has been much discussion and not a little well-grounded criticism of our country. One of the best things the present Administration has done is the easing of relations between the United States and the Latin Americas and our Caribbean policy has been the focal point of this "New Deal."

W. O. CARVER

**Fakers, Old and New.** By Maurice Chideekel. The Stratford Company, Boston. 275 pages. Price $2.00.

This book is thoroughly interesting, and claims to be "A History of Cunning and Stupidity." Indeed, there is much history, interwoven into more satire and abundant humor. The book is divided into seven chapters, but in each of these chapters, often, several fakes and fakers are discussed, if not "cussed." Practically every country in the world has made its contribution and, with a deft hand, the author pictures the cunning and cupidity of the Fakers, as well as the stupidity and gullibility of the Faked.

The thesis of the author is that all Fakers are much the same, regardless of time or country; and humanity does not profit by the examples of the past and is as easily, and more often, duped to-day than at any time in history. He gives the historical setting and dates for every Faker and Fake discussed, and, in a racing style, draws conclusions. Since so many of these have a "religious connection," one fears that the author comes perilously near to discrediting true Christianity in some of his statements, but his subject is such "an irritating one," that he should certainly be allowed the display of some disgust. A quotation from the cover page gives an excellent notion of the delights to be found in this unique volume:

"High pressure salesmen they all were, and they made fraud a well-paying business. The Lord as a silent partner was an indispensable asset. From 600 B.C. to our own day

the more absurd the humbug the greater the following. Humanity has culled no lesson from the human vultures that have swarmed down the ages.

Were they strange bedfellows? Not at all. The faker of to-day is the faker of two thousand years ago. Their methods differ! their object always the same: Power and Money.

Read Brigham Young and compare him to Rasputin, to Titus Oates or to John of Leyden. Or compare John Dowie to Sabbathai Zebi, to Jacob Frank, or to the Veiled Prophet of Khorosson. Or match Mother Ann with the man with bearded snake twenty-five hundred years before. All worked for the same end: Glory and Cash. And they got it.

Their stock of goods? Anything you like. Do you wish to gaze at His representatives on earth, at real prophets descended from on high? We have them aplenty. More, we have the Lord Himself to look at. If that is too overawing then there is the Half of Him. Maybe you like to sin righteously, do wrong and still be right? Our ladies and gentlemen will show you how. Do you crave for eternal youth, or perhaps everlasting life? We have it. Perchance you wish to behold some real saints wallowing in crime? There is a stock of them here. F. M. Powell

**The Truth of Christianity.** By Lt.-Col. W. H. Turton, D.S.O., Late Royal Engineers, London, 1934. Wells Gardner, Dartar & Co. 535 pp.

This is the twelfth edition, "carefully revised throughout," and brings the total published up to the sixty-fifth thousand. Few apologetic works have ever been in such demand. It is now forty years since the original edition. The work has been favorably reviewed in our pages twice. It is a pleasure to call attention to the continued demand for it. W. O. Carver

### III. BIBLICAL, HOMILETICAL, LEXICAL

**The New Testament Idea of Revelation.** By Ernest Findlay Scott, D.D., Professor of Biblical Theology, Union Theological Seminary. Charles Scribner's Sons, New York. 255 pages including Index. $2.00.

The Religious Book Club designates this book as a distinctive contribution to Biblical literature. The honor is merited. Dr. Scott gives us one of the most suggestive and helpful discussions on an exceedingly difficult subject. The freshness with which he handles old things, the simplicity with which he discusses perplexing problems of thought and life, and the keen insight shown in his approach to this particular field of investigation—all combine to make this a very valuable work. There is not a dull line in the whole volume. The impression one receives is that the author's thought processes run not so much along the course of book shelves but are grounded in the experiences of life. Indeed, it is this aspect of the human factor in revelation that constitutes such an attractive part of the work before us, though no claim is ever made that man produced or could have produced one single item of revelation. On the contrary, it is specifically denied. The thesis of this work is that revelation is fundamentally and unceasingly a devine activity, that it proceeds from God and relates to Him, and then man, though having capacity to receive, is never able by his own powers to produce it. The re-iteration of that profound truth is one of the characteristic features of the author's discussion, and in this insistence he is absolutely correct. Follow him through these chapters: *The Meaning of Revelation, Revelation in the Old Testament, Revelation in the Apocalyptic Literature, Jesus as the Revealer, The Hellenistic Knowledge of God, Revelation in the Teaching of Paul, The Conditions of Revelation, The Johannine Idea of Revelation, New and Old in Revelation, and The Spirit and the Church.*

The above summary relates not merely to chapter headings but sets forth the variety of good things waiting for the earnest and discriminating student. According to the reviewer's way of thinking and convictions, exceptions could be made to some aspects of the subject as herein set forth. But why magnify exceptions! Here is an earnest and scholarly presentation of an old subject in most attractive form. The preacher ought to get this book and master it. J. McKee Adams

**Arrows of Light.** By Boynton Merrill. Harper & Brothers, Publishers. 1935. 111 pages. Price $1.00.

This volume contains ten sermons from the minister of the Second Church in Newton, Massachusetts, who is recognized as one of the outstanding younger preachers of America to-day. His style is clear and simple, his illustrations are apt and illuminating, and his thought is discerning. It is a good thing to follow such a preacher, and gather the fruits of his labor and consecration in the most fascinating of all tasks, the preaching of God's Word. H. W. Tribble

**Seen From My Pulpit.** By Malcolm James MacLeod, Minister of The Collegiate Church of St. Nicholas, New York. Fleming H. Revell Co. 191 pages. $1.75. 1935.

Here are thirteen addresses on as many different subjects, delivered by a preacher on the completion of a continuous pastorate of twenty-five years. It is a good time for reflection on what one has observed and experienced, and on the equipment that past experience has given him for facing the future, and it is a good thing to publish such reflections that others may learn from the laboratory of his experience. The general theme of these addresses seems to be that life is not such a bad dose of medicine after all, if

you will not take it too seriously; it is an experience of beauty, a song to be sung; particularly, the Christian life is not a matter of doctrine and such dusty pursuit as theology, for Jesus "was not a theologian or a philosopher at all but an artist;" the Christian life is a series of experiences of joy, happiness and beauty.

There is much that is true in these addresses. Certainly they are suggestive and refreshing. But one wonders whether the great problems of life can be solved with a song.

H. W. Tribble

**New Testament Studies.** By W. E. Denham, A.M., Th.D. The Sunday School Board of the S. B. C., Nashville, Tennessee, 1934. 125 pages.

This volume, like others in the same series, has nine chapters. The first chapter presents the background of the Gospel and environment into which it came, and in view of the space it is well-done. The other eight chapters give in a chronological order, as far as possible an account of the events and movements and teaching of the New Testament from Matthew to Revelation, or from the Synoptic Gospels to Revelation.

These new books in the Study Course of the Sunday School Board are, considering the restrictions of space and purpose, good indeed. W. Hersey Davis

**The Gospel According To You—And Other Sermons.** By Samuel M. Shoemaker. Fleming H. Revell Co., New York. 192 pages. $1.50. 1934.

These sermons are stimulating, practical, helpful. Each is a tonic for the experience of a Christian; a call to self-examination, self-diagnosis in the light of what life for a Christian should be; a challenge to find the "well of water springing up unto eternal life" that God plants in the heart

of the believer. Surely every reader will be stirred by these simple, straightforward messages.

The Rector of Calvary Church in New York, the author of this volume of sermons, is known far and wide for his vigorous advocacy of a more vital experience of Christ as The Oxford Group Movement has sought to interpret that experience. He has published other books through which he has maintained a wide range of helpful service. All Christians need to read such sermons as these.

H. W. TRIBBLE

**A Rainbow For Every Cloud.** By David M. Gardner, D.D., Broadman Press, Nashville, Tenn. 105 pages. Price $1.00.

The genial and beloved pastor of the First Baptist Church, St. Petersburg, herein shares with a wide circle of friends some of his best thought on the problems and perplexities of life and how to meet them. The age of apostolic optimism has not passed nor the abiding confidence that God has the reins of affairs in His own hands. The reader of this little book will derive from its devotions inspiration and encouragement. It should be widely distributed in its ministry of good cheer. J. MCKEE ADAMS

**The Inexhaustible Christ.** By Carl Hopkins Elmore. Harper and Brothers. 1935. 130 pages. Price $1.00.

This is the thirtieth book in the "Harpers Monthly Pulpit" series, and surely it deserves its place, and a foremost place, in this worthy series of "Ten sermons a month for one dollar" published by Harper.

Dr. Elmore has been pastor of the First Presbyterian Church of Englewood, New Jersey, for the past twelve years, and has from this historic pulpit, won a nation wide renown as a great scholar, a great preacher and a great Christian character. The ten sermons of this volume, and

this is his first published work, present a fine combination of the very elements that most of us long for our pastors to possess. There is freshness, richness and ripeness, blended with an unmistakable sympathy, which appealingly portray the Christ through the soul of a great preacher.

F. M. Powell

**"Faith" in the New Testament.** By Herbert Henry Wernecke, Professor of Church History in the Central Theological Seminary, Dayton, Ohio. Londervan Publishing House, Grand Rapids, Mich., 1934. 113 pages.

This volume attempts to present in an exhaustive manner a study of the meaning of the word *faith* as it is found in the various writers of the New Testament. To relate the term "faith" to its environment the author makes a close study of the use of corresponding terms in the Old Testament and in the writings of Philo.

The author has done his work very well. He well avoids making "faith" a term to include all mystical intuitions.

W. Hersey Davis

**Biblical Archaeology.** By L. Berkhof, B.D. Smitter Book Company, Grand Rapids, Mich. 182 pages. Price $1.75.

This book is now in its third revised edition. The title of the book is probably a bit more restricted than the contents of the book justify, for in addition to the strictly archaeological material incorporated the major part of the work is concerned with Biblical geography and antiquities. The student feels that in securing under this title he should be getting a narrative of recent excavation in connection with scientific investigation in Bible lands and its bearing on the Scriptures. This is not written in disparagement of the work before us—a good work on the social, civil, and religious institution of ancient Israel—but rather to indicate exactly the nature of the work. J. McKee Adams

**A Greater Than Solomon.** By Robert G. Lee. Broadman Press. 1935. 160 pages. Price $3.00.

Here is another volume of sermons by the eloquent preacher of Bellevue Baptist Church, Memphis, Tennessee. Everyone who has read any of his earlier books will be anxious to procure a copy of this one. It is all that admirers of Robert G. Lee will expect, and that is saying much.

One reads these sermons in the atmosphere of the auditorium. Having heard him preach, the reader hears him again in every line that he reads. These are not theological essays, nor are they sermons written to be read, but they are sermons that preach Jesus Christ and His way of redemption to a needy world. They are sermons that come bubbling out of a poetic soul that has been set on fire by the Master's passion for the redemption of mankind.

H. W. Tribble

**A Greek-English Lexicon.** Compiled by Henry George Liddell, D.D., and Robert Scott, D.D. A new edition and augmented throughout by Henry Stuart Jones, D.Litt. Part VIII: periphrage—sisilismos. Oxford University Press, 114 Fifth Avenue, New York, 1934. Pages 1,393—1,600. $3.50.

The editor and publishers of this great work are to be commended for their diligence in giving the parts of the work in as short intervals as is possible in the nature of the work. Every new part is eagerly examined and consulted for the latest results of lexical investigation into the meaning and usage of Greek words. One could wish that a fuller treatment of the words of the Koine period had been given. Yet the editor gives each word in its historical continuity as far as it is possible. The list of *Addenda et Corrigenda* is formidable. The old edition with all its excellencies is displaced by this excellent, modern production.

W. Hersey Davis

## IV. PSYCHOLOGICAL, SOCIAL, PRACTICAL

**Psychology and Life.** By Leslie D. Weatherhead. The Abingdon Press, 1935. 280 pages. Price $2.00.

In this remarkable book the author accomplishes almost the impossible. Somewhere he had said: "I want to write a book on 'Psychology and Life' entertaining, popular, and yet accurate, a book which ordinary folk will read, and which will suggest to them ways of becoming masters of their lives, ways of escaping some pitfalls, and climbing out of others." Well, he really has done all that, and more. This is a book that the specialist cannot afford to ignore, and one that the average student will find indispensable.

The author is a great preacher, of extended experience, a lecturer of wide renown, a scholar in the highest sense, and a Christian gentleman of the first magnitude. This combination manifests itself on every page, of the twelve chapters which comprise the book. After two "Forwards," one by the vice-president of the British medical society, and the other by an Oxford Philosopher, comes the author's Preface; this is followed by a sort of introductory Chapter I. Psychology, Religion and Healing. Chapter II. What is Psychology? III. The Material and Province of Psychology. IV. The Levels of the Mind. V. The Importance of the Unconscious. VI. Some Energies of the mind. VII. More Energies of the Mind. VIII. Repression and Self-Control. IX. The Inferiority Complex. X. The Mind of a Child. XI. Fear, Anxiety, Phobia and Worry. XII. Depression and Irritability.

Right much will be said all along about "Mental Therapy," but one soon discovers that there is no "shop talk" in the volume. Any one of these twelve chapters is worth several times the price of the book. One hesitates to single out any chapter, for each one is a gem, but chapters II, IV, V, VIII and IX impress one from the student stand-

point, perhaps more than the others, and Chapter X, from the viewpoint of a father. One wishes that this book could come into every study, every home, every classroom and into every library in the land. If the chapter on the Inferiority complex could be made a "required" for all our human pests, lay and clerical, we should soon be free of them!

The book is well written, easy to read, and it abounds in rich illustration throughout. The author's own, comprehensive experience is brought to bear upon the more technical—and usually difficult—discussions, and, best of all, his Christian experience quite often makes Psychology talk sense. His presentation of the necessity, and availability of Jesus Christ, in dealing with all so called "abnormal" situation is as unique as it is impressive. In many respects this is the best, most suggestive and stimulating, and most helpful book, one has found. F. M. POWELL

**Some Learning Processes.** By Leavell and Hill. The Sunday School Board of the Southern Baptist Convention. Price 60 cents.

Landrum Leavell, prince of Sunday-school leaders of a generation just past, wrote a little book entitled "Pupil Life," in the time of his career. Mr. Leavell was a sympathetic and critical student of the early psychologists—Starbuck, William James, Kirkpatrick, et als. He of course adopted the "Faculty Psychology" current in this earlier day, and sought to make available some of its best findings for Sunday-school teachers. He did his work well, and produced a book that was widely used in teacher training circles for a number of years.

This book, obviously out of date because of the shifting of viewpoint in psychology, has been revised by Mr. John L. Hill, book editor of the Sunday School Board. The revision has been largely a matter of rewriting and rearrangement, with little change of the original outline and ap-

proach. The book consequently reflects an outmoded psychology made more usable and readable by the skill of the reviser. It is to be hoped that this book, too, will soon be replaced by a modern text written by someone who has kept abreast of the best in educational psychology.

G. S. Dobbins

**The Protestant Church As A Social Institution.** By H. Paul Douglass and Edmund de S. Brunner. Published for the Institute of Social and Religious Research. Harper and Brothers, New York and London. 1935.

This volume contains a mass of information, of more or less value, concerning the development of the Protestant denominations in the United States from the colonial period to the present time. The authors "have treated the church as an aspect and phase of human society;" and they have given us a fairly adequate description of the ways in which these religious bodies have tried to adopt themselves in their forms of organization and methods of work to the constantly changing social conditions in the midst of which they have been set. It is well worth while for the student of the social meaning of religion to see how the churches have adapted themselves to social conditions and reflected in their forms and activities the varying social influences playing upon them.

But there is another aspect of the church as a social institution which, in the judgment of this reviewer, is very inadequately presented. Has the church spent all its time and energy in *adapting itself to social conditions?* Has it not also been a construction social force reacting upon the social order and changing it in the direction of the Christian ideal? To be sure, one cannot, as he surveys the history, claim as much as he would like for this phase of the social activity of the churches; but it is a mistake to overlook entirely, as these authors seem almost to have done, the reconstructive action of the churches upon the order of society. Certainly

the churches have spoken and acted with some effectiveness in the abolition of slavery; in their war upon intemperance and the liquor traffic, although they have latterly faltered disastrously in this particular task; in their protest against the unrighteousness of the economic system; and in the last two decades in their propaganda against international hatred and the war-spirit, even if they seem not to have made as yet a very deep impression upon the policies of government.

The book, however, will repay careful reading, notwithstanding the notable defect, or omission, to which attention has been called. CHARLES S. GARDNER

**"Jesus and Ourselves,"** and **"The Transforming Friendship."** By Leslie D. Weatherhead, both published by the Abingdon Press, the first, 284 pages, price $2.00; the second, 164 pages, price $1.00.

Jesus and ourselves, is a new and appealing approach for a materialistic, untheological age that still hungers and longs for what only Jesus Christ can give. The cover page gives such a true and condensed word about this young author, and this book of his, that one can not do better than quote a paragraph:

"Mr. Weatherhead is one of the strongest of the younger men in the ministry of the Wesleyan Methodist Church of Great Britain. He was born in London in 1893; was graduated from the University of London; is a Master of Arts of Manchester University; and received his theological training at Richmond College. He has had considerable war experience, first as lieutenant in the Indian Army, then as political officer among the Arab tribes on the Persian frontier, and then as chaplain to British troops. With the end of the war he had charge of the English church at Madras, India. He returned to England in 1922 and after a pastorate in Manchester became minister of Brunswick Wesleyan Church, Leeds, one of the largest and most famous Wesleyan

Churches in Great Britain. In this volume of addresses we have another response to the declaration of Jesus: "And I, if I be lifted up from the earth, will draw all men unto myself," for a profound love, hunger and reverence for Jesus, the author declares, are to be found everywhere; and while men and women may be indifferent to the claim of the Church, and be "confused by ritual and bewildered by theology," they respond in their hearts to the appeal of Jesus and are attracted to him when he is "lifted up" before them."

The Transforming Friendship is also a book about Jesus and ourselves; but this volume deals more largely with the notion of friendship—in all of its many phases—but especially as that notion culminates and climaxes in fellowship with Christ.

"It is the spiritual friendship of Jesus with and for his believing followers, and the finer human relationships based upon this friendship, that receive constant emphasis in this volume. In winsome fashion the sustaining and satisfying reality of divine companionship is here portrayed."

These two volumes by this brilliant, young preacher-author place us again in his debt, and secure him in the "hall of fame" as a compelling preacher, attractive writer, and understanding, helpful friend, *par excellence.*

F. M. Powell

**God and the Social Process.** By Louis Wallis. University of Chicago Press. 353 pages. Price $2.00.

Many thoughtful men are interested in the development of the idea of God. They realize the value of a careful study of the Old Testament for the full picture of that growth. It is extremely gratifying to find such an interesting survey of the field as Mr. Wallis gives in this new volume. It is stimulating, suggestive, illuminating and helpful. It is a distinct addition to Hebrew history. He gives a new

picture of Hebrew history and a new sense of the social forces animating "the evolution of scriptural monotheism."

Our readers will not agree with his conceptions of "legends," "sources," "documents," "tradition," the inspiration and composition of the Old Testament. Many statements will call for challenge but his statements, conclusions, and views will challenge us to think vigorously and recognize something of the values of different social phenomena. It is really a secular treatise on Hebrew history. As a source book it will prove invaluable.

KYLE M. YATES

## V. MISCELLANEOUS

**Do You Believe It?** By Otis W. Caldwell and Gerhard E. Lundeen. The Doubleday Doran and Company, publishers. 1934. 307 pages. Price $3.00.

If you should boast to some friends that you had never had an automobile accident, would you expect someone to advise you to tap on wood? Are you afraid to dine at a table of thirteen? Are you frightened when a black cat crosses your path? In other words, are you a victim of any of our common superstitions? Assuming that you are not bothered directly by them, are you interested in knowing where these strange ideas originated, and how they have persisted through many generations? If so here is the book for you to read.

The authors have made a thorough study of the books that have attempted to trace the origin and development of many of our most common superstitions, and have presented the essential data in a clear and readable style. Here is a small library in one volume, sufficient for any one who is interested in getting a general statement on this subject. And it is sufficiently documented to serve as a guide to the

student who would make a more thorough study. Footnotes in the chapters direct the reader to volumes where more elaborate statements may be found that touch upon the particular superstition under discussion. And at the end of the book the authors have given a bibliography of 184 works available for research study,

The reviewer took as his hobby for the present winter a study in the origin and development of superstitions, being more particularly interested in the religious background. It has been an intriguing pastime. I have always wanted to know why the horse shoe was considered a lucky symbol, why a rabbit's foot is considered by many a charm, and many other whys. I am not yet so sure that I have the final or correct answer to these questions, but I do know much more now than I did before reading this book, and consulting some of the other volumes which are listed in this bibliography. H. W. TRIBBLE

**Is He Not Able?** By Mrs. Edith F. Norton. The Bible Institute Colportage Association. 1935. 155 pages. Price $1.00.

Here are brought together for the first time some thirty-one messages of "Comfort, Encouragement and Exhortation, flowing from the crucible of many testings." Several of these messages have appeared, singly, before in the Sunday School Times, but all of them, arranged without plan of sequence, come from the heart of one who has tested "His ability" through almost twenty years of miraculous keeping in connection with her work, and that of her late husband, in the Belgian Gospel Mission.

The lamented husband, Ralph C. Norton, to whom this volume is dedicated, shared most of the experiences and triumphs recorded in the delightful volume, till his death, last October the first.

To those who suffer and are perplexed about it; and to those who often wonder if God can be trusted to the limit;

to those whose doubts often obscure their radiant hope in Christ, and to those who need just a sympathetic, understanding word to make them victorious Christians, this book will be a pearl of great price.

F. M. POWELL

**Deeds of Daring.** By Archer Wallace: Illustrations by Norman Deer. New York, 1934. Harper and Brothers, 97 pages. $1.00.

The twelve chapters of this book deal with some of the well known modern missionary heroes and pioneers in all parts of the world. Their appeal would probably be greatest to junior boys, yet many a minister and other church worker could find them quite valuable as story telling material. The narratives are well done, introducing much geographic and general information as well as biographical material. They are never heavy, always vital and move with enough rapidity to sustain dramatic interest. The mechanical execution is such as to contribute to easy and pleasing reading.

W. O. CARVER

**A Man of Property, or the Jacob Saga.** By Henry Elliott Kirk. Harper and Bros. 1935. 109 pages. Price $1.00.

In this thirty-first volume of the Harper's Monthly Pulpit series, the ten sermons are built up around Jacob and his various experiences. They form thus, not only a connected study, but a new and different approach than would be true in ten single sermons.

The author is not only a great preacher and scholar, but a gifted writer and publisher of books. He has lectured widely and has held high office in his denomination. Since 1901, he has been pastor of the Franklin Street Presbyterian Church in Baltimore, and since 1928 he has held the chair of Biblical Literature in Goucher College. For the last twelve

years he has been summer preacher in the Westminster Chapel, London.

Each of these ten sermons is a gem, and taken together, they make interesting, arresting and helpful reading. All of them will bear study and meditation.

F. M. POWELL

## Books Received.

**DuBose:** Through Two Generations. Fleming H. Revell Co.

**Gray:** The Teaching and Preaching That Count. Revell.

**Horton:** Taking A City. Harper and Bros.

**Kernahan:** Great Sermons for Growing Disciples. Revell.

**Paisley:** Fine Linen for Purple. T. and T. Clark.

**Phillips:** Sails and Anchors. Judson Press.

**Poteat:** Jesus and the Liberal Mind. Judson Press.

**Smith:** The Salvation of God. Morgan, Morgan and Scott.

**Scherer:** When God Hides. Harper and Bros.

**Vance:** Communion Addresses. Fleming H. Revell and Co.

**Ward:** The Refiners Fire. Harper and Bros.

**Wright:** Deadly Sins, Living Virtues. T. and T. Clark.

**F. M. POWELL, Review Editor.**

# Are You Looking For Good Books?

**Here are some that you cannot afford to miss. Order them from the nearest Baptist Book Store. See the other full-page advertisement of The Baptist Sunday School Board in this issue for the list of the stores. Each book recommended here is reviewed in this issue.**

**A History of Religion.**
By Herbert H. Gowen. The Morehouse Publishing Co. $3.50.
Here is a book that the student of religion cannot afford to miss.

**God and the Cosmos:** A Critical Analysis of Atheism.
By Theodore Graebner. Wm. B. Erdmans Publishing Co. $3.00.
This book is powerful because it discusses a question of vital importance for the spiritual values of humanity.

**Christianity Tested.**
By Oscar M. Buck. The Abingdon Press. $2.00.
No one has dealt with the subject matter of this book with more insight, more realism, more sympathy.

**Do You Believe It?**
By O. W. Caldwell and G. E. Lurdeen. Doubleday, Doran and Co. $3.00.
A fascinating book on superstitions.

**A Greater Than Solomon.**
By R. G. Lee.

**The Gospel According to You and Other Sermons.**
By Samuel M. Shoemaker.

**The Inexhaustible Christ.**
By Carl Hopkins Elmore.

**A Man of Property or The Jacob Saga.**
By Henry E. Kirk.
Four volumes of sermons that will prove inspiring and helpful to every reader.

**God and The Social Progress.**
By Louis Wallis. University of Chicago Press. $2.00.
As a source book in Old Testament study this book will prove invaluable.

**Psychology and Life.**
By Leslie D. Weatherhead. The Abingdon Press. $2.00.
A truly remarkable book.

**Jesus and Ourselves,** $2.00.

**The Transforming Friendship,** $1.00.
By Leslie D. Weatherhead. The Abingdon Press.
Two books worth many times the price.

**Deeds of Daring.**
By Archer Wallace. Harper & Brothers. $1.00.
The twelve chapters in this book deal with some of the well known modern missionary heroes in all parts of the world.